APPENDIX

TO VOLUME XX.

Les Recettes Exterieurs.—The External Receipts. By Sir Francis D'Ivernois.

THERE is no tract of this intelligent writer which abounds more in intereſting information than this now before us, or which more deſerves the ſerious attention of this country at the preſent moment. Sir Francis ſhews, by arguments that carry conviction with them to every unprejudiced mind, how impoſſible it is for France to carry on her expenſive imperial and military eſtabliſhments from her own internal reſources; how greatly exaggerated thoſe reſources are by the French writers on the ſubject; on what fallacious principles their exaggerations are founded; and how neceſſary it is to the exiſtence of the enormous power of France that ſhe ſhould be able to ſubſiſt her numerous armies on the contribution of tributary ſtates, whom ſhe either oppreſſes by her invaſion, or pillages, while at the ſame time ſhe inſults, by the ſpecious pretence of protection.

We ſhall firſt tranſlate a paſſage from page 93, which the author has prefixed as a motto, and which, though it is ſo perfectly applicable to himſelf, is copied from a manifeſto of the *(then)* Conſul of the French Republic to the Dey of Algiers, inſerted in the Moniteur of Auguſt 21, 1802.

"In reading the note of the depredations which he has exerciſed within ſix months on the different powers of Europe, we are leſs aſtoniſhed at the extreme rapacity than at the audacity of this barbarian, who is apparently the ſovereign of the univerſe, ſince he treats all the other governments as if they were his tributaries."

Sir Francis begins his work by ſtating what M. Hauteville, a government writer of France, has ſaid in confutation of ſome of his former tracts on the French finances, in a work intitled De l'Etat de la France à la fin de l'An. VIII.

M. Hauteville obſerves,

"The refutation of every thing that malevolence has publiſhed on the evils of the paſt, and the dangers of the future, may be found complete in this ſimple obſervation, France has paſſed ſix years of revolution, and ten years of war. She ſtill exiſts; never was ſhe more powerful. She has furniſhed, without weakening herſelf, and ſhe will not ceaſe then to furniſh,

niſh, without hazarding her power, all the expences neceſſary for her preſervation. She has prevented her enemies from invading her territories; ſhe has penetrated twice into the heart of Germany; ſhe has diſſolved the moſt gigantic, the moſt univerſal aſſociation that has ever been ſeen on the face of the earth. Theſe are the reſults which thoſe writers, who tear France to pieces by their invectives, and depreciate her by their calculations, would do well to try to refute; and if they cannot accompliſh this, they muſt be compelled either to own that ſhe poſſeſſes more powerful reſources in her own boſom than they chooſe to allow, or that ſhe has been able to triumph over the moſt powerful obſtacles by the moſt feeble means."

To this Sir Francis anſwers:

"The logician, who puſhes me by preſſing this dilemma, will permit me to obſerve, that there exiſts a third point of controverſy between us; to aſcertain whether the reſources, by the aſſiſtance of which the Republic furniſhed all the expences for its preſervation, were reſources properly its own, or reſources which its enemies ſuffered them to tear from them, and which ought to have ſerved as obſtacles. As for the reſources which ſhe ſtill finds in her own boſom, M. Hauteville has every reaſon to call them powerful, if he means reſources not neceſſary for preſervation, but reſources of aggreſſion; for, in effect, they only exiſt by war, and for war. And he was himſelf ſo convinced of this, that in inveſtigating how his fellow-countrymen were able to execute with glory a taſk that never yet had been impoſed on any people, three cauſes are ſufficient to explain ſo great a phenomenon to him: 'They perfected the art of war; they have eſtabliſhed the theatre of it among their neighbours, and they have made them bear the burthen of it."

To prove the aſſertion that Buonaparte, even in time of apparent peace, looks forward to further reſources of the ſame kind, Sir Francis ſhews how careful he has been to open a free paſſage to all thoſe countries which may be termed his tributary allies, by diſmantling all the fortreſſes on the frontiers, and eſtabliſhing a corps of pioneers on the Alps, to open an eaſy acceſs for the firſt viſit which it ſhall be convenient for him to make to Italy. Such precautions (he adds) do not they ſpeak plainly to all his allies, Tranſalpine and Tranſrhinian, 'Encreaſe and multiply at preſent, that I may be certain, when I have occaſion, to levy men and money among you; return to induſtry, augment your ſtores, and cultivate your lands in peace, till the Gallic armies ſhall find it neceſſary to come and put your farms in requiſition, and ſequeſter your magazines.'

The author proceeds to ſhew by what various ſubterfuges the government of France has hitherto evaded the pretended conſtitutional right of the people to have an annual account of the national ſupplies and expenditure; and on this he makes the following important obſervation.

"But it above all imports the people of England to remark, that here the great charter of the French has been violated in the only point that intereſts them, becauſe this violation puts the rival nations on an unequal footing

footing as to the riſks and the means of aggreſſion. In effect, as long as the chief of the republic, or the empire of France, was bound to ſubmit to the legiſlative authorities the annual law, which ſubjected him to apply ſuch ſums only to ſuch and ſuch ſervices; the Britiſh miniſtry, on caſting an eye on that law, which may be called the Budget, would find there the ſame pledge of peace which they gave on their part on declaring before hand the maximum of the ſums, which it is permitted them to appropriate to the department of the navy or the army. But now every thing is changed in this reſpect, for it was by diſpenſing with the preſentation of this annual law, that in September 1802 Buonaparté was enabled to appropriate clandeſtinely to his army and navy *2,600,000 more for the ſecond year of the peace, than during the laſt year of the war, a ſurplus that was not known either to the Engliſh or the French till March 1803."

Sir Francis afterwards proceeds to ſhew how the internal receipts of France have diminiſhed, in proportion to the expenditure, ſince the revolution; and the induſtry of the government in concealing it.

"Thoſe" (he ſays) "who know that Buonaparté publicly reproached Louis XVI for the impolitic avowal of a deficiency, and attributed his ruin to that avowal, might well ſuppoſe that his ſucceſſor, whatever might happen, would never expoſe himſelf to the ſame reproach: ſuch a circumſtance is ſufficient to explain to us the effrontery with which he afterwards boaſted, that he had changed the deficiency into a ſurplus of 80,000l. Theſe boaſts, however, only continued till February 1804, a period when the ſection of finances at length pronounced, that all the branches of the revenue were decreaſing, and that at length it would be reduced to 18,800,000l. If this prognoſtic ſhould be verified, and Buonaparté continues his peace eſtabliſhment on the footing of 25,840,000l. the pretended ſurplus of 80,000l. with which he congratulated the French in the year X, will be changed into an effectual deficiency of near 8,000,000l."

In our laſt Appendix † we quoted the opinion of M. Volney, relative to the inſalubrity of the preſent climate of France, owing to the great decreaſe of wood. Sir Francis ſhews us that this opinion has been confirmed as to the deterioration both of the climate and the ſoil, by a programma of the national inſtitute. But it ſeems this ravage of the foreſts has been ſince encreaſed.

"It was believed" (the author ſays) "that this evil was carried to its greateſt length, when an order of government came out for the conſtruction of between 3000 and 4000 gun-boats for the conqueſt of the Britiſh iſlands; and this conſtruction took place in the vicinity of the navigable

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* The author calculates the ſupplies, &c. of France by livres tournois, and thoſe of England by pounds ſterling; to which we ſhall reduce both, as being more uniform, facilitating the compariſon, and being more familiar to the Engliſh reader. REVIEWER.

† Appendix to Vol. XIX. p. 469.

rivers, exactly at the expence of thoſe woods which had ſuffered moſt during the time of the revolution, and which now, we are told, only exhibit vaſt abatis. If this be ſo, this gigantic enterpriſe will certainly leave a longer impreſſion on the memory of France than of England."

Sir Francis D'Ivernois, proceeding in his obſervations on M. Hauterive's book, ſhews the fallacy of his arguments to prove that the public revenue of France has not ſuffered by the diviſion of property.

"I agree with him" (he ſays) "that ſince the revolution both houſes and eſtates belong to double, treble, or perhaps quadruple the number of co-proprietors: thanks to that operation which parcelled out the confiſcated domains into a million lots; and thanks to the ſubſequent laws, which, to multiply thoſe lots more and more, decreed the diviſion of property held in common, interdicted all entails, abdicated the right of primogeniture; and deprived the father of a family of the power of diſpoſing of his property, according to the merit or demerit of his children. Let us examine if theſe fine operations impart little or much to the public ſupplies."

"Without doubt ſuch laws muſt have already conſiderably divided the taxable revenue, and that they will continue to ſubdivide it more and more. But ſince M. Hauteville cites to us this extreme diviſion as a proof of means to encreaſe the public revenue, let us examine it only as far as it relates to the intereſts of that revenue. We ſhall ſee that it has already been the cauſe of incalculable loſſes to it even from the ſingle circumſtance that the collectors can only receive that in ſmall portions, which they formerly gathered in large maſſes."

"Nobody will diſpute but that it is infinitely more eaſy to levy forty pounds on one head of a family, who enjoys a clear income of two hundred pounds, than to levy the ſame proportion of one-fifth on the ſame income equally divided among five children. In the firſt caſe, by taxing the father at forty pounds, only a part of his ſuperfluity is demanded of him; in the ſecond, to obtain eight pounds from each of his children, part of what is abſolutely neceſſary for their ſupport, muſt be torn from them; five diſtreſſed proprietors will ſucceed to one proprietor in eaſy circumſtances."

The author proceeds to mention the progreſſive march of this parcelling out of property, tending in the ſpace of a few centuries to realiſe the hopes of ſome republican viſionaries, that each member of this empire of equals will have only the exact ſum of eight ſous a day to ſpend. Happily, he ſays, the activity of the French people, and their natural love of diſtinction, will check their legiſlators in their fooliſh enterpriſe, though it is in ſome degree accelerated by the high price of labour, the inevitable conſequence of this agrarian law. The price of labour in France has already encreaſed in the proportion of three to five, which has eſtabliſhed in the country a ſort of level between what is termed the new ſtate of comfort of the labourer, and the circumſcribed ſtate of thoſe who live on their rents; a change which has ſtruck ſuperficial obſervers, as a proof that agriculture has gained.

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The following quotation on this ſubject, from a late French publication of acknowledged excellence *(Statiſtique Générale)* merits the ſerious attention of thoſe perſons in this country who conſider ſmall farms as the ſovereign panacea for all agricultural complaints.

"The ſyſtem that directed the ſale of all the national domains, by dividing them, to facilitate the purchaſe, has augmented the number of proprietors who cultivate their own land; and by that meaſure, has done infinite harm to agriculture. All theſe new proprietors, good cultivators if you will, but formerly ſimple day labourers, had neither means nor the knowledge to cultivate with advantage. The good farms they bought are ſo no longer; their fertility has diſappeared, becauſe they have not been able to reſtore by manure what they have exhauſted by frequent crops; an evil ſo much more conſiderable, inaſmuch as theſe national poſſeſſions were in the beſt ſtate of cultivation, and produced the moſt abundant crops. This is not without its remedy; by degrees all theſe ſmall diviſions of property will re-unite in one hand, when neceſſity compels the little proprietor, who cannot live on the portion of land which he cultivates, to part with it, he will again become a day labourer. His condition will be better, and agriculture will gain by it."

The Engliſh traveller will not perhaps think the French writer altogether wrong if he will compare the ſtate of agriculture in the large farms of Berkſhire, and the north of Hampſhire, with the ſmall ones of the New Foreſt, where the cultivator for his ſubſiſtence unites the occupations of farmer, day-labourer, ſmuggler, and poacher.

Sir Francis afterwards examines the nature of the taxes in France, ſince the new ſyſtem has taken place; and after cenſuring many of thoſe under the old government, he adds—

"But if a mind the moſt fooliſh and moſt perverſe had been choſen for the expreſs purpoſe of rendering them a thouſand times worſe, one might have defied it to have done it more effectually than the preſent reformers have to preſerve every thing that was worſt in the old ſyſtem, the lotteries for example; or to ſuppreſs every thing that was beſt, ſuch as the excluſive ſale of tobacco, the produce of which raiſed to 1,200,000l. and was an abſolute prodigy in the art of political finance."

The following paſſage, which marks the different characters of the people of France and of England, with regard to public expences and public ſupplies, is ſo ſtriking, that we are induced, though rather long, to inſert it without abridgment.

"The French almoſt always applaud every new project of public expenditure, however extravagant, with tranſport; but revolt againſt every new tax, without examining if it is indiſpenſible or not. The people of England, on the contrary, reſiſt, as by inſtinct, all projects of new expenditure, all creations of new places, whoſe utility is not evident; but they acquieſce at once in all neceſſary ſubſidies, and while they make up their minds to pay annually the 34 millions which the French revolution has already coſt them, they are only more ardent in cenſuring the ſinecures that ſtill exiſt, though their whole amount does not exceed

one hundred thouſand pounds. Accuſtomed for ages to chuſe repreſentatives to vote their contributions, to appropriate their application, and to control the accounts, they ſubmit with docility to all the taxes required of them, however heavy they may be. To what is this phenomenon to be attributed? It is becauſe their repreſentatives being men of property, and their offices gratuitous, the people have contracted the habit of conſidering them as their natural protectors. It is the reſiſtance which theſe repreſentatives oppoſe to ſuperfluous expences, that inſures the aſſent of their conſtituents to thoſe to which they give their own. Buonaparté, blind to this, by putting an end to every ſpecies of oppoſition, has broken with his own hand the only inſtrument by which he could have rebuilt the financial edifice of France. He has not been able to comprehend the force of this phraſe, not leſs ingenious than profound, of a tribune to whom he complained of the reſiſtance of his colleagues. *That which reſiſts ſupports.*"

Sir Francis ſhews afterwards that the deficiency of the revenues of France, in proportion to the expenditure on the peace eſtabliſhment, becomes a ſurplus in the time of war. Not only from the plunder of the invaded countries, and the compelling them to ſubſiſt the invading armies, but from the additional circumſtances that the armies of France are themſelves on a more economical footing in war than in peace. In peace, like all other armies in military governments, the officers and ſoldiers will be expenſive and luxurious, and the means of ſupply muſt be liberally given by the people, or they will take them by force. The difference of the war expence between the preſent and ancient government of France, and its effect on the actual ſtate of the French, is thus deſcribed by the author.

"Let us be juſt. It is here that Buonaparté has diſplayed a real economy. It is here that he ſurpaſſed the great Frederick, who gave the firſt example, how to organize his armies in ſuch a manner, that in full action they ſhould not be more expenſive, than when in their own garriſons. The military men of Pruſſia, who witneſſed the march of the French troops into Hanover, were ſurpriſed to ſee the officers mixed with the common ſoldiers, enduring the ſame fatigues, and carrying the ſame burthens; and that horſes, ſervants, and other indulgences, that every other army conſider as abſolute neceſſaries, could be refuſed to them as the ſuperfluities of luxury."

"The advantage which reſults from this, both to the activity of the French armies, and the ſucceſs of their operations, is incalculable; ſince they carry nothing with them, if we may uſe the expreſſion, but their inſtruments of death; but it is ſufficient for us to ſhew and to prove how much the preſent peace eſtabliſhment exceeds, and the war eſtabliſhment falls ſhort of the expence of the ancient ſyſtem."

As a corollary to theſe obſervations, Sir Francis points out the neceſſity of all the powers of Europe uniting till theſe external reſources of warfare are all taken, and ſhe ſhall be compelled, like her neighbours, to ſubſiſt her armies within her own territories.

Characterick Johann Gotfried von Herder; *Von Danz und Gruber*. 8vo. Leipzig. 1805. 1 Rthlr. 20 Gr.—*Characteriſtics of J. G. Von Herder, &c.*

DR. Gruber, in the Preface to this work, diſtinctly explains its nature and deſign. It contains, firſt, a general view of Herder's writings, by Mr. Danz, who ſtudied under him. Next follows Gruber's eſſay on his genius and character. This explains the peculiar bent and caſt of his genius; traces it in its developement and productions; illuſtrates the character of the author from that of the man; introduces, for this purpoſe, a ſketch of his *life*, his perſonal appearance, and the fortunes he experienced in the world; then diſcriminates his ſeveral degrees of merit, as a philoſopher, an hiſtorian, a theologian, a philologiſt, an antiquarian, a poet, a tranſlator, &c. The curious information with which this eſſay is enriched, and the ingenious train of diſquiſition which runs through it, cannot but make it highly acceptable to every reader of taſte and philoſophy who is a lover of literary biography.

Ruſsland unter Alexander dem Erſten. Eine hiſtoriſche Nachricht; herauſgeben von H. Storch.—Number XI. or Vol. IV. Part II.—Ruſſia under Alexander the Firſt, &c.

OF the exiſtence and continuation of this periodical work, ſome account has been given in a former Appendix. The growing importance of the Ruſſian nation and government, as one of the greateſt powers in Europe, and the progreſſive civilization of that extenſive empire, are inceſſantly adding new intereſt to every thing in literature that tends to make the ſtate of nature and life in Ruſſia, more familiarly known to the reſt of the world. Mr. Storch, therefore, proſecutes his undertaking with ſucceſs. The preſent number contains an account of various beneficent acts of the Empreſs-mother; a ſketch of the hiſtory of the conſtitution of Livonia, and its abolition by the order of the 20th of February 1805; particulars reſpecting the Ruſſian expedition round the world; miſcellaneous facts relative to the preſent ſtate of the means of public inſtruction; accounts of certain noble and patriotic actions; preſent ſtate of the foreſts in Ruſſia, &c.

Georgii Henrici Lùnemann, &c. Deſcriptio Caucaſi, Gentiumque Caucaſiarum, ex Strabone, comparatis Scriptoribus recentioribus. Leipzig. Feind. 1803. 4to. Pp. 66.

THIS is a prize-eſſay, which was read in the univerſity of Gottingen, on the 4th of June 1803. The latinity is pure and elegant. Great learning appears in the ſkill with which Strabo's

geography of Caucaſus, is corrected and elucidated by compariſon with the accounts of modern travellers. In particular, the author has advantageouſly availed himſelf of the narratives of *Guldenſtadt* and *Reinegg*. He curiouſly illuſtrates a portion of the hiſtory of the ancient commerce between India and the countries weſt of Caucaſus. We perceive, with regret, that he is unacquainted with that eminently curious Engliſh work, THE LIFE AND ADVENTURES OF JOSEPH EMIN. But, in the whole, this eſſay does great honour to its author; and is not unworthy of a place in libraries, beſide the geographical *works* of *Vincent* and of *Rennell*.

Spaniſche Miſcellen: Herauſg, von Ch. A. Fiſcher. Berlin. Unger. 1803. Pp. 266. 8vo. Eeſter Band.—*Spaniſh Miſcellanies publiſhed by Ch. A. Fiſcher, &c.*

THE deſign of the editor is to give, periodically, in this publication, the materials from the Spaniſh journals and monthly miſcellanies. This firſt number exhibits ſeveral intereſting articles, in the provinces eſpecially of natural hiſtory and of polite literature. The appearance of a ſecond number has been expected ſome time in Germany, with conſiderable impatience.

Auguſteum, Dreſden's Antike Denkmaler, enthaltena. Herauſgeb, von Wilhelm Gottlieb Becker, &c.—*Auguſteum*, containing the ancient Monuments in Dreſden. 18 Sheets of Letter-preſs, and 10 Copper-plates. Price 8 Rixdollars. Leipzig. 1804.

THIS is the firſt number of a work that has been, ſome time, earneſtly deſired, for the illuſtration of the curioſities of Dreſden. The author calls it *Auguſteum*, after the names of the monarchs by whom the monuments which it repreſents and deſcribes, were collected. *Auguſtus the Firſt*, in the middle of the ſixteenth century, collected a number of coins and other rare antiquities of ſmall bulk. *Auguſtus the Second* purchaſed the collection of Princes *Chigi*, with a multitude of other pieces of great value. *Auguſtus the Third* added, among other things, ſome beautiful remains of art found on the ſide of *Old Antium*, and three famous ſtatues which had been in the poſſeſſion of Prince *Eugene* of *Savoy*. *Frederick Auguſtus*, the reigning elector, has more than equalled the examples of the taſte and munificence of his predeceſſors.

The firſt figures in this number repreſent four mummies. They are conſidered by the writer of the deſcription, as affording, moſt probably, ſpecimens of the ſeveral modes of embalming mentioned by Herodotus, and by Diodorus Siculus. The next ſubject of repreſentation, is a three-ſided pedeſtal, which is ſuppoſed one of the oldeſt works of Grecian art now remaining, and is thought to have belonged

belonged to a table or altar in the temple of Apollo at Delphi. On each ſide, it is ornamented with curious groupes of figures in bas-relief. It is of Pentelican marble, and was, formerly, in the collection of the Princes Chigi. The eighth engraving is of the figure of an old Grecian prieſt. The ninth is a Pallas, one of the moſt beautiful remains of Grecian ſculpture. The whole work muſt be owned to be of admirable execution, whether we regard the beauty and accuracy of the engravings, or the merits of the literary illuſtrations with which they are accompanied.

De la philoſophie de la Nature; ou Traité de Morale pour le Genre Humain. Tiré de la Philoſophie, et fondé ſur la Nature. 7me. Edition, et la ſeule conforme au Manuſcrit original. 10 tom. 8vo. a Paris, chez Gide, Libraire. 1804.—*Of the Philoſophy of Nature, &c.*

WHEN we firſt peruſed this title page, we felt ſtrong forebodings that our official taſk would be a truly laborious one. Accuſtomed as we are to the drudgery of "ſuch reading as was never read," we were appalled at the proſpect of labouring through ten octavo volumes on morals, by a French writer of the preſent day. We ſuſpected that we ſhould have a chaos to wade through, which would demand all our patience, and long tried perſeverance. But the reality has gone far beyond all our ſuſpicions and forebodings. No mind, except that of a modern French writer, can have the moſt faint conception of the multifarious and diſcordant matter which enters into the compoſition of this literary ſalmagundi, this hotch potch of phyſics, metaphyſics, morality, immorality, politics, love ſtories, egotiſm, &c. &c. ſerved up with the high ſeaſoning, *la ſauce picquante* of ſcepticiſm and irreligion.

This work made up of ſhreds and patches "has been in a progreſſive ſtate, as the writer thinks, to perfection, for more than thirty years." During which period, we are told, that the plaſtic and parental hand of the author has been, on every new edition, ſolicitouſly occupied in correcting the deformities, and adding new beauties to this favourite progeny of his youth. The firſt edition appeared in 1770: but this Mr. Courvoiſier, one of his editors, informs us was only the *portico* of the grand edifice which is now erected; that the author had not then ſhaken off "the *ſwaddling clothes*" of prejudice; that he ſtill looked on the Janſeniſt Arnaud as a great man, that he had the "*weakneſs*" to think well of the "*Thoughts*" of Paſchal; and that he was then but a ſort of "*capuchine philoſopher.*"

Mr. Courvoiſier goes on to tell us that the 2d. edition "was ſtill little better than a *portico*, the ſame prejudices remaining; the young author had yet not ſhaken off his ſwaddling clothes; and that though it contained a great number of bold truths *dans leur germe*," yet that "it was ſo little hoſtile to Chriſtianity, or as Mr. C. chuſes to call it

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'*le culte Européen*,' that the nuns of Port-Royal and the licentiates of the Sorbonne might have perused it without the ſmalleſt danger." This 2d. edition was publiſhed at Amſterdam in 1774. A 3d. edition in ſix volumes octavo was given to the world in 1778. This may be conſidered as almoſt a new work, the ore we are told, was caſt anew, the precious germs were developed, the bold thoughts which lurked in embryo, burſt forth in full expanſion: or to adopt the words of Mr. C. in another place, what was, at firſt, "only a pretty buſt, appeared now a grand figure, rivalling in ſublimity of conception the Moſes of Michael Angelo."

We will not farther purſue the very minute accounts of new editions, and republications given by Mr. C. It is enough to ſay that the author after all that had been done, ſtill diſcerned imperfections in this child of his affection; which age, experience, and good advice have (as it is ſaid) enabled him to rectify. Much was expunged, a great deal added, the florid ſtyle was reduced to the ſevere ſtandard of ancient beauty, and the author contented himſelf with "ſhaking the tree of *prejudices*" leſs violently; which his editor C. tells us he had, in the former editions, done with ſuch Herculean force, that "he had, almoſt torn off the tutelary branch of Revelation!" Here the editor himſelf has a tug at the branch, when he ſays that it is a limb of the tree of prejudices. But, to go on with the announced perfections of this work of years, and we cannot ſum them up better than in the words of the editor: "If the former editions of the Philoſophy of Nature have ſometimes propagated the *ſpirit of the day*, it may be averred that the preſent one tranſmits to future ages *only* the eternal ideas of morality and virtue." Such is the character of the preſent work in the eſtimation of the author and his editor: let us examine whether the parent and the midwife, blinded by partiality, have not beſtowed on a deformed and miſchievous bantling, the perfections of a beautiful and well diſpoſed child.

In a work which aſſumes ſo high a tone, which pretends to enter into the inmoſt receſſes of both the material and moral world, which is given as a code of univerſal knowledge, men were naturally led to expect a clear arrangement, and plain, and luminous principles to guide them through the labyrinth, in which our author ſays they had blindly wandered, till he and his clew appeared to direct their bewildered ſteps: and they moreover expected, and had a right to expect, that their attention was not to be called off from the great object of reſearch, and diſtracted by excurſions of imagination, equally wild and unappropriate, and by the perſonal hiſtory of the writer, clumſily blended with the true objects of the work. But, what are human expectations? This *for ever and ever* writer (for in ſome reſpects, at leaſt, he is ſo, as there is *no end* of his writing, and as he appears to expect that his works are to laſt to *all eternity*) this for ever and ever writer then is moſt deplorably wanting in all the above *eſſentials*. He ſeems to have conſigned to detached ſheets all that he had ever read, thought, done, or ſuffered; to have drawn at hazard, thoſe ſybill's

leaves

leaves from his portfolio; and to have fancied that the moſt incongruous juxtapoſition was the *callida junctura* of Horace, the moſt heterogeneous matter a ſimple and complete whole, and that his dance of diſcordant atoms kept time with the harmony of the ſpheres. Let us look into the book, and ſee how far the *reality* accords with the *pretenſions*.

About one half of the firſt volume muſt be gone through before we come to any thing like the "Philoſophy of Nature." This ſpace is occupied with a detail of the various editions of the work, with a long preface, a dedication *à la patrie*, and a moſt prolix and tireſome account of the different poſſeſſors of the *pretended* MS., the apocryphal foundation of the publication now before us, from Plato to our author. For this laſt excreſcence we can diſcover no reaſon, or even pretence, except that Mr. de Sales thought it indiſpenſible to write a *Romance*, which was to introduce him to the world (in a manner however ſufficiently awkward) by his aſſumed name *Plato*. After paſſing theſe no very neceſſary preliminaries, we come to the work itſelf. He begins with what he calls *principles*. In writing the Philoſophy of Nature, it was requiſite to tell us *what is nature*. On this part of his ſubject he laments that inſtead of "axioms," he can give us only "conjectures." After having examined and rejected the many ſyſtems both ancient and modern, he proceeds to his own definition of nature: but before we lay it before the public, we give, as a curioſity, a ſpecimen of the weapons with which this French philoſopher combats the powerful ſubtleties of Berkely. "The ſenſes are not ideas—when I raviſh a kiſs from my miſtreſs, when my ſoul wanders over her roſy lips, I feel that the pleaſure which I enjoy by the touch, is preferable to frivolous reaſoning on pleaſure!" This anſwer is certainly not defective in *warmth*, whatever its other deficiencies may be. But the author is throughout a great amateur of the *erotic* philoſophy.

Having demoliſhed all other ſyſtems, he comes to his own. "Nature, in my eyes, ſays he, is matter in motion—but that nature is not God—the univerſe is a ſhow-room; Nature is behind the ſcenes, guiding the ſprings, the machinery, and the weights; we are the ſpectators, contemplating the effects, and endeavouring to find out the cauſe: but God alone is the architect of the edifice." Exhauſted, it ſhould ſeem by ſo much metaphyſical exertion, and taking it for granted that his readers are begining to nod, he contrives to unbend the minds of both, by a ſmart dialogue between Locke and the Jeſuit le Tellier, which concludes, as may be imagined, by the total diſcomfiture of the Jeſuit.

This ſhort repoſe is ſucceeded by a reſumption of his metaphyſical diſquiſitions. Not contented with telling us what nature is, viz. matter in motion, he next goes into the inveſtigation of the *eſſence* of matter. He confeſſes that this is an arduous taſk. "Matter, he ſays, does exiſt, but all beyond this is an abyſs, to the bottom of which it is not eaſy to reach." Yet he is not deterred from the purſuit; and

is determined boldly to daſh through thick and thin. After a combat with philoſophers both ancient and modern, and with Paracelſus, Van Helmont, Stahl, Becker, and we know not how many chymiſts; after ſaying that extenſion is not the eſſence of matter, and that it is not inert; but that it muſt have elementary parts, as it can be divided *ad infinitum*, he comes to inquire what the primitive element, "*l' Etre principe*," is. He cannot be perſuaded to think with Paracelſus and Van Helmont, that it is "the vitriolic acid, nor that univerſal acid, which generally pervades the atmoſphere:" but he is inclined to believe that it is a certain "elementary fire," compoſed of "round bodies," *corps ronds*, that it has no weight, "*ne peſe point*," and that "it is abſurd to enquire after the origin of elementary fire, ſince it does exiſt, it is probable that it has always exiſted, for how ſhould it have paſſed from non-exiſtence into being? And what is non-exiſtence to philoſophers?" We cannot pretend to determine of what importance non-exiſtence is to philoſophers, but are certainly of opinion that if ſuch philoſophers as the author had never exiſted, mankind would have gained by their non-entity. He had before acknowledged a God, diſtinct from matter: he has now given him, in his elementary fire, an *eternal* coadjutor made up of round bodies, without weight, to whom the author attributes the organization of the univerſe! Let us, however, do him the juſtice to ſay that in this place he is ſeized with a fit of modeſty, and declares that he cannot explain *how* this coadjutor contrived to perform the great work; but that he might not ſink too low in his own eſteem, he aſſures us that "a man with a dozen of ſenſes, and of courſe with a dozen of times more intellect than any man exiſting," would be able to ſay as little of the matter as he can. Lucretius, from the motion of the planets conceived that they were animals, and that hunger was the cauſe of their motion,

> "Quo cujuſque cibus vocat, atque invitat eunteis,
> Flammea per cœlum paſcenteis corpora paſſim;"

and the Mexicans, when they firſt ſaw the Spaniſh ſhips, from their apparent ſelf-moving powers, and from the exploſion of the cannon, conſidered them as huge ſea monſters.

> "What divine monſters, O ye Gods! were theſe?
> Came they alive or dead upon the ſhore?
> Alas! they liv'd too ſure: I heard them roar.
> All turn'd their ſides, and to each other ſpoke;
> I ſaw their words break out in fire and ſmoke."

Appearances afforded ſome excuſe for the opinion of the Roman and the Mexicans: but our philoſopher, upon grounds we ſuſpect equally feeble, is diſpoſed to believe that all matter, even the meaneſt pebble on the ſhore, partakes of *animality*. "There is no organization, he ſays, eſſentially repugnant to the idea of animality."

Again exhauſted by metaphyſics we are preſented with an interlude, under the title of "Defence of the Man of Worth;" which, in

in fact, is a piece of egotiſm, a defence of the author. After giving about forty pages to this defence, he offers his "Philoſophical Doubts on the Origin of Beings." But to avoid ſimplicity, preciſion, and brevity, all which he appears to hold in utter averſion, theſe doubts are dramatized, and pronounced by the Grecian Epimenides, who ſlept fifty-ſeven years, and wrote great part of them in his ſleep. Epimenides de Sales falls foul of Sanchoniathon, Moſes, the Chaldeans, Perſians, Indians, &c. of all Coſmogonies, and Coſmogoniſts; their abſurdities excite in him "the inextinguiſhable laughter of Homer's gods," and he recurs to his own Theory. "For my part, I think that the Supreme Being can neither *create*, nor *annihilate*; becauſe it is abſurd to ſay that *nothing*, *non exiſtence*, is the ſubject of his operations, or the reſult of his power. It appears to me that matter exiſted from all eternity; but that this eternity of matter being an eternity of *ſucceſſion*, muſt not be confounded with that of God, which is *not ſucceſſive*: theſe two eternities ſeem to be of a different order." We confeſs that theſe two co-exiſtent eternities, one ſucceſſive, and the other not ſucceſſive, are of an order far beyond our comprehenſion. He goes on, "God muſt either have been creating from all eternity or he never has created any thing—for if he had created, he would ſtill continue to create: his activity can never be at reſt, it cannot exiſt a moment without diſplaying all its energy.

A chapter or two on "Worlds" follow, conſiſting of aſtronomical ſcraps collected from a variety of authors, containing nothing but what is well known, except ſome of the writer's own reveries, which are not of the moſt ſatisfactory kind. He is much puzzled to aſcertain at what time his "*eternal* elementary matter" produced this globe of "modified matter," and how long it is to laſt. We cannot diſcover that he has reſolved either of theſe problems. The principle on which he depends for the reſolution of the latter is rather curious. "The duration of beings ſeems to be in proportion to their maſs: thus the whale lives many centuries (how does he know this?) while there are microſcopic animals, who come into exiſtence and die in the ſpace of an hour." We ſuſpect that this, his fundamental principle, is not very ſound. He himſelf confeſſes that carps have been *known* to live 150 years: and a gooſe (if permitted to live) attains a greater age than Mr. de Sales in all probability will reach. What is more, the experienced dames who preſide over poultry aſſure us, that the male enjoys this length of life, not only without the diminution but with the increaſe of his generating powers. Should this very uncommon gift of Nature have fallen to the ſhare of this extraordinary philoſopher, we ſcruple not to pronounce it as wonderful as any thing to be met with in his ten volumes. Though our author has not been able to aſcertain exactly the day, hour, and minute, when our world began to exiſt, or when it ſhall be diſſolved, he has given us comfortable news on the latter ſubject. "Whatever ſyſtem the philoſopher may embrace, I *aſſure* mankind that our earth, ſuch as it is, appears to be only in its *puberty*, and that probably 10,000 ages will paſs away, before

before it falls into decrepitude." Is not all this very inſtructive, and exceedingly amuſing?

Tired with theſe profound lucubrations, the author gives to himſelf and his readers a little relaxation, by the inſertion of four Perſian letters, in imitation of Monteſquieu, in which ſome of his ideas, as whipt up into a ſyllabub for the ladies, and lady-like philoſophers of Paris, are exhibited. We tranſlate the ſhorteſt of them, as a ſpecimen.

"RABBI NATHANAEL LEVI TO USBEC.

"Uſbec, I have peruſed all the books of the philoſophers. The only reaſonable one is the Pentateuch, and after it the Talmud. Read theſe two ſublime works, and you will no longer have any doubts.

"Adam was created after the image of God: his ſtature was then ſo coloſſal, that when he extended his arms, he reached the extremities of the world. The angels were afraid of this giant, and the Eternal, at their intreaty, reduced his ſize to 900 cubits. Adam ſinned, and was baniſhed from the terreſtrial paradiſe; but, as this enchanted garden was ſeparated from our world by the ocean, he waded through that ocean, and arrived ſafely at his deſtined place of exile.

"Originally Adam had a double body, male on one ſide, and female on the other: when God created Eve, he contented himſelf with dividing the body into two parts, hence this primitive couple had the power of multiplying themſelves.

"Plato has merely copied the Talmud, when he gave his theory of the Androgynes. According to him, at firſt there were hermaphrodites with four arms, four legs, and two faces. This multiplicity of members having inſpired them with temerity, they declared war againſt the Gods. Jupiter, to puniſh them, ſplit their bodies in two? but each of the divided parts retained an invincible deſire to unite itſelf with the other—behold the origin of love. This is an ingenious idea, and Plato would have been a great man, had he not been a plagiary.

"Let us return to the Talmud, which I ought not to have quitted. Eve was ſo beautiful, that Samaël, the chief of the angels, fell in love with, and enjoyed her. The ſerpent too was a ſucceſsful lover, and all the nations of the earth, except the Jews, are the fruit of this latter crime.

"Uſbec, do not be offended that I place the ſerpent at the head of your forefathers: I have a right to enlighten your underſtanding, for your religion is the daughter of ours: you no doubt know that without the Pentateuch, there never would have been a Koran.

"As a friend I ſpeak the truth to you, and will always ſpeak it with as much freedom as if Jeruſalem were now the capital of the world, which it will be, as our prophets foretell, who are the only prophets that never lied, at leaſt as the Chriſtians ſay, who adore the Jewiſh books, and burn the Jews.

Legborn, 11th Sept. 1717."

This letter needs no comment, its tendency is evident. This facetious epiſtle has totally annihilated both the Jewiſh and Chriſtian religions, and made ample room for this philoſophy of Nature.

We return with our author to his profound inveſtigations. His next chapter is "On the Mixture of Species:" and here he ſays he is not

not to ſpeak "to the imagination of women, but to the minds of philoſophers." It is curious enough, after the title of this chapter, that he lays down as a fundamental principle that "no ſenſe or meaning can be attached to the word *ſpecies*, that the word, it is true, appears in the '*brochures*', of naturaliſts, but that it was never written in the book of Nature." Of this *unreal* thing he however goes on to ſay a great deal in *his* book of Nature. He firſt ſets out with aſſigning the *cauſe* of the infinite variety in the ſcale of Beings. A work of no ſmall difficulty: but Mr. de Sales is a bold man, his courage always keeps pace with the difficulties. This variety then, according to him, ariſes from a conſtant tendency in every link of the great chain to approach to the link above it: and thus that mixture of beings, which appear heterogeneous, gives birth to new organized machines, and the links of the chain are multiplied." He has not told us whether this tendency is to be conſidered as inſtinct, or will, or a certain *tertium quid*, an occult quality without a name: but from his ſyſtem of the *animality* of matter, he muſt look upon it as *inſtinct* at leaſt.

He next proceeds to conſider the varieties in the material world. "Of Foſſils and their mixtures he confeſſes that he cannot ſay much," becauſe the generation of theſe beings which meaſure their exiſtence by centuries, is a myſtery impenetrable to man, who was born yeſterday, ſtudies to day, and will die to morrow." He ſpeaks alſo of the mixtures and varieties of the vegetable race with brevity: but ſtrongly recommends the producing, by every contrivance of art, as much variety as poſſible: and is "aſtoniſhed that luxury and riches do not atchieve, what the love of the arts would induce the philoſopher to perform." His brevity on the two preceding ſubjects is amply compenſated by the extenſion he has given to his account of animal mixture and varieties. Here indeed we meet with wonders. He ſets out with regretting that the complex mechaniſm of animals renders impregnation by foreign mixture leſs certain: he, however, conſoles himſelf by ſaying that various birds are prolific, when paired with thoſe of an approximating ſpecies. He rejoices that the annals of phyſics teſtify in behalf of his ſyſtem of mixtures: ſpeaks with complacency of the amours of Reaumur's fowl and rabbit, which were, alas! barren: of a turkey-cock and bitch, whoſe union produced a mule with the head of the father: and of a ſpaniel in Bretagne, "qui, violée par un Perroquet," brought forth a puppy, with a crooked bill, and only two paws! He then relates a love affair ſtill more extraordinary, between a Condor, (a bird of Peru, larger than an eagle) and a lamprey! but unhappily, he has neglected to inform us whether *his* Nature (matter in motion) beſtowed "a bleſſing on their endeavours," as Mirabel ſays. To make up for this omiſſion, he reveals to us that "this ſort of extraordinary union requires a ſingular vigour of temperament, which is only to be found in hot climates!" Thanks to Mr. de Sales for this information; we are fond of lampreys, and are happy that the coldneſs of our climate enſures us from taſting any that can be ſuſpected of having had *improper* connexions. As to the origin of

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the bat and flying-fiſh, our author is at no loſs; a quadruped and a bird produced the former, a bird and a fiſh the latter. Here again here is an omiſſion: we are not told when or where theſe conjunctions took place, nor whether they are of that extraordinary ſort which requires a hot ſun to enſure a progeny. We will not purſue theſe wonderful conjunctions any farther; but before we have done with them, we muſt do our author the juſtice to ſay that he doubts of the truth of Ælian's account of the intrigue of the ewe and the lion. Why? becauſe a lion does not make love to a ſheep, he devours it; and becauſe, at any rate, a young lion or lioneſs could not be the fruit of the conjunction. He is, however, not without hopes that cats and mice may be brought to add another link to the chain of being: for Lemery, he tells us, ſhut up ſome mice and a cat in a trap: the mice, at firſt were ſore afraid, but in a ſhort while began to play with their companion, and though the cat did not return their careſſes, yet he only gently repelled them with a velvet paw. On this our author ſagaciouſly obſerves "from this ſpecies of romping, there is but one ſtep to love." He concludes this part of his ſubject, as he concluded the vegetable part, by ſtrongly adviſing all princes, potentates, and rich men, to promote his philoſophical *mixtures* with all their power; and amongſt others of a like kind, to try whether "the European bull would not produce a breed with the lioneſs of Bildulgerid"!

Of the mixture of man with inferior animals he relates ſome extraordinary tales; but, at the riſk of being accuſed by him of prudery, we muſt beg leave to paſs them over: merely obſerving that he approves not of mixture with inferior beings, but would highly approve (were ſuch a thing poſſible) of a connection with thoſe of a ſuperior rank in the chain, as tending to an amelioration of the breed. "If the Houries of Mahomet, ſays he, ſhould condeſcend to unite themſelves with us, ſovereigns, the public eſteem, and the laws ought to encourage ſuch a mixture." It is rather ſurprizing that ſo deep a philoſopher as this modern Plato, ſhould fancy that a mixture with ſuch charming beings, as the Houries are ſaid to be, had need of any encouragement: perhaps a regulating and reſtraining law would be more neceſſary. We are ſure that our mere mortal ladies would be of that opinion.

We have now got only to the end of the firſt volume, but our readers need not be afraid that our examination of the remaining volumes will bear any proportion to the length of the preſent article. In it the manner, matter, and ſpirit of the writer have been minutely attended to; the remaining volumes require little more than a ſummary account of their contents.

(To be continued.)

Ouvres

Œuvres Poſthumes de Marmontel, &c.—The Poſthumous Works of Marmontel, Hiſtoriographer of France, Perpetual Secretary of the French Academy. Printed from the Original Manuſcript of the Author, Paris. Reprinted, London, for M. Peltier, Warwick-ſtreet, Golden Square. 3 Vols. 1805.

THE comparative frivolouſneſs of the French character perhaps was never more conſpicuous than in this entertaining work, for ſuch it undoubtedly is. This ſketch of, what may be called, the life and opinions of a celebrated writer of eminent abilities in almoſt every branch of literature, an elegant and pathetic poet, and an intelligent and accurate critic, written in old age, and avowedly for the purpoſe of inſtructing his children, is full of a diſplay of affected ſentiment, and of diſguſting details of the author's tender attachment to the fair ſex, which to an Engliſh reader would appear ridiculous from the pen of a young man of one and twenty. Let us only conſider for a moment what we ſhould think of ſuch a production of one of our own writers of celebrity, though only for the lighter ſpecies of poetry, or for fictitious narration, of a Hammond, for inſtance, or a Fielding.

Notwithſtanding this circumſtance, ſo uncongenial with the character of this country, theſe three little volumes abound with juſt obſervations on education, and on life and manners, as well as with ſome pieces of intelligent criticiſm on compoſition in general, and eſpecially on the drama. To many of the fanciful writers of education, who inundate the preſs with their new and fanciful ſyſtems, and who decry the attention paid to claſſical ſtudy as a waſte of time, Mr. Marmontel gives this ſenſible anſwer, in ſpeaking of his own early progreſs in learning Latin.

"The choice of words and their employment in tranſlating from one language to the other, and even ſome attempts at elegance in the conſtruction of ſentences, began already to occupy my attention, and this work, which was not followed without ſome analyſis of ideas, ſtrengthened my memory. I perceived that it was the idea attached to the word that made it take root in my mind; and I ſoon found, on reflection, that the ſtudy of languages was alſo the ſtudy of the art of developing the different ſhades of thought, of the compounding them, of forming a ſeries of them, and to acquire with preciſion their character and their relation to each other. That with words new ideas were introduced and unfolded in the mind of the learner, and that thus even the firſt claſſes became a courſe of elementary philoſophy, more rich, more extenſive, and more eſſentially uſeful than thoſe people imagine who complain that nothing but Latin is taught in our public ſchools."

M. Marmontel was originally intended for the church, and for ſome time wore the habit of an Abbé; being called upon once to pronounce a ſolemn diſcourſe in that character, he gives the following account of the diſtreſs he felt from ſudden loſs of memory, though he was perfectly maſter of the oration when he aſcended the pulpit, but receiving at that moment ſtrong marks of approbation and atten-

tion, he ſays, "the effect it had on me was to freeze up my ſenſes and bewilder my brain. Oppreſſed and trembling I aſcended the ſtairs of the pulpit, and I knelt down, as is uſual, as if to implore the illumination of the Holy Spirit, but before I roſe I tried in vain to recollect the beginning of my diſcourſe. I had no memory; the thread of my reaſoning had eſcaped me, and trying to ſeek it in my head, I ſaw nothing but a thick miſt. I made incredible efforts to recover the firſt word, at leaſt, of my diſcourſe; but neither word nor idea could I remember." The Reviewer of this article has been told by a clergyman, who was ordained by Biſhop Warburton, that he adviſed him always to have a copy of the Lord's Prayer in his ſermon-caſe, adding this reaſon, that when he firſt preached he was not able to recollect a word of it.

The author certainly cannot be blamed for warning his ſons againſt the danger of yielding to the ſeduction of paſſion, but we much doubt if the following pictureſque introduction is well calculated to give effect to the ſubſequent advice.

"I never was ſo dazzled as when I ſaw her (Mademoiſelle de Navarre, an opera-ſinger) dreſſed in the moſt elegant manner in a poloneſe, with two long treſſes floating on her ſhoulders, with artificial jonquils on her head, which, mixed with her hair, gave a ſtriking effect to its beautiful brown tint, which animated two ſparkling eyes. The reception ſhe gave me doubled the peril I was in from ſeeing near me ſuch an aſſembly of beauties, and her converſation ſoon confirmed the eulogium that had been made to me of her genius. Ah, my children! if I had been able to foreſee all the vexations that this day would cauſe me, with what emotions of fear ſhould I have ſaved myſelf from the hazard I was going to run. Theſe are not fables. The example of your father ſhould teach you to fear the moſt ſeductive of the paſſions."

The following account of the conduct of Mareſchal Saxe in his camps, gives a curious picture of the character of the French people, and the uſe that able General knew to make of it in the moſt trying circumſtances.

"From taſte as well as from ſyſtem he always wiſhed that pleaſure and amuſement ſhould be found in his armies, obſerving that the French never advanced ſo well as when they were led on by gaiety, and that what they moſt dreaded in a campaign was ennui. He had always a comic opera in his camp. From the theatre he often iſſued his orders of battle, and on theſe occaſions, between the two pieces, the principal actreſs would come forward and addreſs the audience thus—*Gentlemen, to-morrow there will be no performance on account of the battle, but the day after Le Coq du Village les Amours grivois,*" *&c.*

M. Marmontel had for ſome time an employment that kept him t Verſailles. The account he gives of thoſe celebrated gardens is ſingular.

"The only inconvenience (he ſays) that I found at Verſailles was the want of walks; would one believe it? Thoſe magnificent gardens are impene-

trable

trable in the ſummer. During the hot weather the pieces of water, the fine canal, and thoſe baſons of marble ſurrounded by ſtatues where bronze appears to breathe, exhale a peſtilential vapour, and the waters of Marli, brought at a great expence to ſtagnate in that vale, only ſerve to poiſon the air we breathe."

M. Marmontel gives us this picture of Rouſſeau, from the mouth of Diderot, in anſwer to this exclamation.

"What a man he is! yet he thinks himſelf a good man." 'He would be a good man at a diſtance (replied Diderot) for he was born with ſenſibility. He loves mankind in general; he only hates thoſe who are near him, becauſe his pride makes him believe they are all envious of him, and only confer favours on him for the purpoſe of humiliating him; that they flatter him only to injure him, and pretend to love him from the ſame deſign. Intereſting from his misfortunes, from his talents, and from a fund of benevolence and juſtice which lies in his heart, he would have friends if he could believe there were any friends; he never will have any, or the friendſhip will only be on their ſide, for he will always diſtruſt them."

We ſhall cite only another paſſage which ſhows ſtrongly how much more a Paris audience is influenced by the effect of the dramatic repreſentation than a London audience. M. Marmontel is ſpeaking of the firſt repreſentation of Zemira and Azor, at Fontainebleau, taken from the fairy tale of Beauty and the Beaſt, and which has been tranſlated and acted in England under the name of Zelima and Azor.

"Clairmont, who acted Azor, (he ſays) played his part exactly as I wiſhed; his bold and determined entrance made only that impreſſion of ſurprize which was proper, and from that moment I was ſatisfied as to the ſucceſs of my piece. I was in a corner of the orcheſtra, and behind me there was a bench filled with ladies belonging to the court, when Azor lay at the feet of Zemira and ſung to her,

Du Moment qu'on aime
L'on devient ſi doux!
Et je ſuis moi-même
Plus tremblant que vous.

I heard the ladies ſay to one another, *he is no longer ugly*, and a moment afterwards, *he is handſome*."

Who ever heard an obſervation of this kind from the ſide boxes of Drury-Lane or Covent Garden? and yet perhaps the ſide boxes are the moſt attentive part of the theatre. The generality of the converſation that interrupts the attention of thoſe few who wiſh to give it to what paſſes on the ſtage, turns on any thing rather than the performers. And if it had turned on the words of a ſong, not a ſyllable would have been ſaid on the effect of the ſentiment, but the ſkill of the compoſer, or the execution of the ſinger, would have been the only things conſidered.

We have ſelected chiefly from thoſe parts which we approve, and of which they are many, but we are ſorry to add that there are alſo too many of the colour of that part which we have cited with diſapprobation.

Manuſcrits De M. Necker, publiés par ſa Fille.—Manuſcripts of M. Necker, edited by his Daughter. 8vo. J. J. Paſchoud, Geneva, Year XIII. or 1805.

AS Necker is juſtly conſidered to have been one of the principal authors of the French Revolution, and, as ſuch, an inſtrument in producing the fatal conſequences which it has entailed on ſociety, his wife, his daughter, his friends, and ſectaries, have often attempted to extenuate his conduct, and to extol his integrity, by pretended anecdotes, honourable to the individual, and by aſcribing to him views, liberal and eminent in a ſtateſman. Beſides, Necker priding himſelf in his diſintereſtedneſs, and in the *purity* of his motives, and poſſeſſing a ſtyle ſufficiently eloquent, and much improved by habit, had, during his life, defended his own adminiſtration in many works, equivalent in themſelves to the efforts of thoſe partizans, whom intereſt, affection, and conſanguinity had attached to him. That his and their united endeavours have, however, been ineffectual is evident from the ſeverity with which both royaliſts and republicans have criticiſed the author, and complained of the miniſter; the former reproaching him with all the levils of the revolution, and the latter thinking his *reforms* too much reſtricted, and his plans in all reſpects too confined.

The volume now before us, although from the title page it profeſſes to contain the Manuſcripts of M. Necker, has 155 pages, or nearly one half, filled with what Madame Stael calls: "Necker's Character and his private Life;" in which panegyric is exhauſted, his vanity, egotiſm, oſtentation, ambition, and other failures, are unnoticed, whilſt he is held up as a model of all public and private virtues, as the beſt of fathers, of huſbands, and of citizens, as the wiſeſt and moſt accompliſhed of ſtateſmen and of writers. Every line convinces the reader that the biographer is a panegyriſt, and that the panegyriſt is a child deploring the loſs of a departed parent.

Madame Stael begins by obſerving "that it is a matter of general intereſt to be acquainted with the character and private life of a man whoſe political career fills a conſpicuous place in hiſtory," and that "this general intereſt becomes of new importance and unites itſelf intimately with the cauſe of the higheſt morality, when the object is to give the portrait of a man, who, in poſſeſſion of qualities made to ſerve an immoderate ambition, has, notwithſtanding, *conſtantly* been guided or reſtrained by the *moſt ſcrupulous* and *delicate* conſcience; a man whoſe genius knew no other limits than thoſe preſcribed by his *duties* and *affections*, and whoſe faculties acknowledged no other boundaries than his *virtues*. In fine, a man who firſt enjoyed the moſt brilliant deſtiny, ſuddenly changed by great misfortunes, and who preſents himſelf to poſterity without the illuſion of ſucceſs, and therefore cannot be judged nor appreciated but by minds, endued with ſome portion of his ſpirit and underſtanding." (See p. 1, 2.)

We agree, with our author, that the character and private life of ſuch a man as M. Necker, if written with impartiality and candour, would

would be highly intereſting both in a moral and a political point of view. It would then be a warning to the factious, a leſſon to the ambitious, and a remarkable example of thoſe viciſſitudes of fortune to which all reformers and innovators are expoſed; of the dangers of courting popularity at the expence of duty, and of the ridiculous but tormenting folly of aſpiring to the direction of ſtate affairs, without a ſufficient capacity. When we read of M. Necker's *ſcrupulous* conſcience guiding his ambition, and of his *genius*, *faculties*, and *virtues*, as a miniſter, we cannot but apprehend, that the preſent publication is rather intended to miſlead poſterity, than to inform or inſtruct the preſent age.

Born a republican and a Calviniſt, Necker brought with him into the councils of a Catholic monarch all thoſe petty paſſions, all thoſe petty hatreds, all thoſe petty prejudices, which, as ſuch, he had imbibed in his infancy. To humble the nobility, and to cruſh the Roman Catholic clergy, formed, always, even ſometimes againſt his own intereſt, *a part* of all his projects; and the obſtacle, his birth and religion had raiſed to his advancement and to the gratification of his unbounded luſt for power, hurt his pride and augmented his hatred of the priviledged claſſes. Without great views or great parts, he had, with the aſſiſtance and intrigues of his wife and daughter, uſurped a kind of reputation, and his *empiriciſm* was miſtaken for talents, which his advocates in an evil hour adviſed the well intentioned and patriotic Louis XVI. to employ. It is true that he did not introduce or propagate in France the philoſophical, or rather atheiſtical, principles, but his *compte rendu*, and his book on the adminiſtration of the finances, made a vain and impertinent people acquainted with the ſecrets of the ſtate, and haſtened thereby the revolutionary cataſtrophe. As he, in this laſt work, had the audacity to appeal to the public as a judge between him and the ſovereign, who had condeſcended to admit him into the miniſtry, he was diſmiſſed, but, when in 1788 the fermentation againſt Brienne alarmed the court, he was recalled. Vain of his popularity he was inſolent enough to preſcribe terms to his king and benefactor. Mirabeau wrote on this occaſion: "*Nous allons voir ce Charlatan de Necker, ce roi de la Canaille; l'etoit le maitre elle finiroit par tout etrangler ſous ſa direction.*" This was rightly judged.

Satiated with popular ſucceſs, he longed to govern every thing. His report to the Council of State of the 27th of December, 1788, for convoking the States General, was the firſt ſpark which lighted thoſe combuſtible matters which had been collected and prepared, long before, by economiſts, republicans, and atheiſts, and which ſoon afterwards cauſed a general conflagration. He knew, however, at that time, that his popularity and aſcendency were ſufficient to reſtore tranquillity and harmony to the well-diſpoſed part of the community. He knew, and has acknowledged, (*ſur l'Adminiſtration, &c. p.* 36) that the ſtate of the finances was not ſuch as to require any extraordinary meaſures. In fact, this was a mere pretence to make himſelf of conſequence,

ſequence by alarming the king with falſe terrors, and filling the people with unfounded hopes.

The ſame motives which reduced him to convene the States General, undoubtedly influenced him to promote the double repreſentation of the *tiers etat*; but no propriety of intention can acquit him of the blame attached to the conſequences of this meaſure. Conſcious of this truth, Necker has defended himſelf with great warmth, and at much length, though without any great effect. His apology reſts principally on the uncertainty of the ancient precedents; on the eagerneſs of public expectation; the diffuſion of knowledge, and the unimportance of numbers, if theſe eſtates voted by orders. (See Necker on the Revolution, Vol. I.) Necker could not err through ignorance, as he had taken every poſſible means to obtain information; he certainly was not malicious enough to wiſh the overthrow of that Prince, who had placed the moſt implicit confidence in him, and for whom, he conſtantly profeſſed the ſincereſt affection. Vanity alone influenced his determination, prevented his judgment, and occaſioned this egregious and deplorable error, which finally ſent him diſgraced into exile, and his good king degraded to the ſcaffold.

In defence of his general conduct, when in place, M. Necker very frequently recurs to the force of public opinion; but this is a mere cant word; the public opinion is not the law of a wiſe man or of a great ſtateſman, it is a powerful machine, which he ought to direct, but ſhould never ſuffer himſelf to be drawn in by its impetuoſity or cruſhed by its weight. It has been well ſaid by Mallet du Pan, that Necker fell a victim to public opinion, after having offered incenſe to it as an idol, inſtead of governing it as the ſlave of experience and genius. (See *Mercure Francois.* Vol du 25 d'Avril juſqu'au 22 Juin 1791, pag. 238.) His political integrity is not without ſome ſhades; but admitting it to be unſullied, it affords but a feeble excuſe for the evils which he has produced. In private life, an honeſt motive may extenuate erroneous conduct, but a miniſter is juſt as culpable for the effects which are derived from want of ſkill, as for thoſe which reſult from evil intentions.

Theſe few remarks, dictated by a ſpirit of loyalty, and a love of truth, appeared to us not only uſeful but neceſſary, by way of preface to our analyſis of Madame de Stael's publication.

After mentioning M. Necker's arrival at Paris, at the age of fifteen, in very indifferent circumſtances, and his marriage, twenty years after, when poſſeſſing an immenſe fortune, Madame Stael without entering into particulars as to the means by which theſe riches were obtained, ſuddenly exclaims, page 6. "In fact, is it not an unexampled circumſtance, that the *firſt of calculators*, the man whoſe authority in finance is *claſſical*, ſhould be one of the French proſe-writers, the moſt remarkable for the ſplendour and magnificence of his imagination? This union of oppoſite qualities will frequently be found in the character of M. Necker, and it may be conſidered as the *ſtriking characteriſtic of a ſuperior being.*"

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The ſituation of France, and of the French finances, when M. Necker was forced to reſign his place as a miniſter, proves tolerably well that although his theories as a financier and a ſtateſman, may, by his injudicious admirers be regarded as claſſical authorities, the reduction of them in practice has been moſt cruelly fatal both to kings and ſubjects.

"There is ſcarcely a merchant in Europe, but knows with what ſagacity M. Necker managed his commercial concerns, although in every caſe ſuſceptible of the ſmalleſt doubt, he always decided againſt his own intereſt. He has often told me, that he ſhould have made an immenſe fortune if he had not quitted commerce early, and if he could have perſuaded himſelf that very great wealth would render him very happy. 'I always wanted,' he frequently ſaid to me 'the ſtimulus which an ardent wish for money, for credit, or for power, ſupplies; for if I had been bent on the attainment of any one of theſe objects, the means of attaining it were eaſily within my reach. My father poſſeſſed too much elevation and ſenſibility of ſoul, to be ardently ambitious of any of the good things of this world; he loved nothing with ardour, but glory; there is ſomething aërial in glory, it forms, as it were, the cloud which ſeparates the thoughts of heaven, from the thoughts of earth." p. 69.

M. Necker entered a counting houſe with a ſalary of 600 livres, 25 pounds, and left it in twenty years, with a fortune eſtimated at the loweſt rate at ten millions of livres, 420,000*l*, and he began his career as a mercantile clerk, and finiſhed it as a miniſter of ſtate. Gambling in the funds made him rich, and intrigues and cabal made him powerful. His love of REAL GLORY is therefore as much out of the queſtion as his diſintereſtedneſs and modeſty.

After having related much at length every thing that was *honourable* to M. Necker, and omitted every thing relating to his plots for high ſtation and power, and without noticing the audacity of a Calviniſt in pretending to force himſelf into the council chamber of a Roman Catholic government, and of a republican to demand the place of prime miniſter to a king, Madame Stael attempts to excuſe that part of his conduct which obliged him, in 1801, to reſign his place as miniſter of finances, by ſaying, p. 35, that as the authority and influence of M. Necker conſiſted entirely in the *high idea* formed of his character, and as the *reſpect* which he inſpired muſt have diminiſhed, had he patiently ſupported the outrages (i. e. the king's refuſal to make him a privy councillor,) encouraged in ſecret by perſons connected with government, he thought fit to demand a retreat, which ſhe acknowledges made him very miſerable; an inſtant after, however, and in the ſame page, ſhe exclaims,

"How glorious, in fact, was this his firſt retreat! All France paid inceſſant homage to M. Necker, and the French have ſuch vivacity, ſuch eaſe, ſuch grace, when they pay a generous homage to unmerited adverſity! The king of Poland, the king and queen of Naples, the emperor Joſeph II, offered to place M. Necker at the Exchequers of their reſpective kingdoms; he refuſed them all, from that love for France which was then the

ruling paſſion of his heart, and which to his laſt moment, formed the deareſt intereſt of his life."

The *homage* rendered to M. Necker by the fickle and corrupted people of France, on which Madame Stael dwells with ſo much ſatisfaction, will be conſidered, when we recollect the objects that have ſince ſhared it with him, to be of no great value; and it certainly proves neither his merit nor their judgment or patriotiſm. La Fayette, Mirabeau, Robeſpierre, Briſſot, Petion, Marat, Barras, and other rebels and regicides have all, in their turn, received the ſame *homage* which was beſtowed on M. Necker in 1781 and in 1789, and which is now, in ſuch a ſcandalous and debaſing manner, offered to the moſt barbarous of all revolutionary heroes, the Corſican aſſaſſin, Napoleon Buonaparté.

If the aſſertion of Madame Stael be founded in truth, and in 1781 the Emperor Joſeph, the kings of Naples and of Poland, offered M. Necker the government of their finances, it only proves that a philoſophical, or rather an anti-ſocial infatuation, and an impolitic and dangerous ſpirit of innovation had found their way into palaces as well as cottages, and that ſovereigns were not entirely free from thoſe erroneous notions, the application of which by ſubjects in France, have ſince made, and ſtill make, the thrones of all legitimate princes to totter, and which render the hereditary ſupremacy of all ancient dynaſties precarious and inſecure. As long as a deſpicable and criminal adventurer, aſſuming the higheſt of all regal titles and diſtinctions, is ſuffered to tyrannize over France, Italy, Holland, Switzerland, Spain, and Germany, what ſovereign can feel his authority and independence, what people their rights and liberties ſecure? Monarchy has more to fear from this uſurpation, becauſe it has been more degraded by the Sans Culottes emperor of the French, than from the calumnies of republican fanatics, or the doctrines of demagogues and levellers. It is a curious fact that the mere approbation of the conduct of the republican Necker ſeems to have been fatal to Monarchy. When Joſeph II. died, in February 1790, his ſubjects in the low countries were in open rebellion, and a great fermentation prevailed in Hungary and Bohemia.—Staniſlaus, the unfortunate king of Poland, died an exile at St. Peterſburgh, not only without a kingdom, but without a houſe; and at this moment a French republican army is encamped almoſt at the very gates of the capital of Naples.—When in November, 1792, Necker had the cruel boldneſs to publiſh a pamphlet in favour of Louis XVI. whom he had found all powerful, and left a priſoner, inviting his friends to defend this virtuous prince againſt his aſſaſſins of the National Convention, Mr. de Montjoie with the feelings of a true royaliſt, wrote to the ex-miniſter, engaging him "*no longer to interfere in the affairs of a monarch whom his councils had reduced to the laſt ſtage of misfortune, and to whom his preſence had always been the ſignal of diſaſters.*" (See *Dictionnaire Biographique*, Vol. III. p. 100.) M. de Montjoie is a Frenchman, and Madame Stael may therefore learn, that the homage paid to M. Necker

Necker, in France, was not *unanimous.* All loyal ſubjects, and all well intentioned and well informed men, were indeed *unanimous*, but it was in their deteſtation of that inſolent foreigner, whoſe vanity and incapacity had brought ruin on their country.

In the note to p. 37, and 38, Madame Stael has inſerted extracts from theſe pretended letters of Catherine II. the late Empreſs of Ruſſia, to her then literary, and afterwards political, agent in France, Mr. Grimm, who ſent them to M. Necker, with whoſe *modeſty* he was not unacquainted, being both members of that philoſophical and anti-religious fraternity mentioned in the confeſſions of J. J. Rouſſeau as dangerous to ſociety, which regarded Voltaire as their chief, and Diderot as their high prieſt. In one of theſe letters dated St. Peterſburgh, July 11, 22, 1781, the Empreſs is made to ſay: "M. Necker's letter to you has given me great pleaſure; I am only ſorry that he is no longer in power. He is a man whom heaven has deſtined to hold the firſt place, beyond contradiction, as the ſeat of glory. He muſt live, he muſt ſurvive a couple of his contemporaries, and then *this ſtar will be comparable with no other, and his contemporaries will be left far behind him.*"

It is therefore not ſurpriſing that the Empreſs Catherine ſhould declare herſelf ſorry that M. Necker was no longer in place. The plan and ambition of her life was to drive the Turks out of Europe, to which France, quiet and powerful, would always have been an obſtacle. In the hands of financial or political quacks, like M. Necker, ſhe eaſily foreſaw that internal convulſions and miſery would prevent the French government from impeding her views of external aggrandizement. Her genius and penetration were too great to allow us to affix any other ſenſe to the firſt part of this letter. As to her ſaying, "that heaven had deſtined M. Necker *to the firſt place in Europe*," it only reminds us that ſhe wrote to Voltaire in 1772, "that religion had never poſſeſſed an abler defender, nor infidelity a more irreſiſtible enemy than M. Voltaire." The writings of this philoſopher, it is well known, have long undermined the altars in France, and his arguments are ſtill the rallying point of infidels of all countries. Catherine II. was ambitious of every kind of glory, and compliments coſt her nothing, where the object of them was popular, either from merit or faſhion!

Madame Stael aſcribes to ingratitude and to faction alone M. Necker's loſs of popularity within the ſhort ſpace of fourteen months after his triumphal entry in July 1789, and not to its real cauſe, the hatred of one part and the contempt of the other part of the French nation. Such however was then Necker's vanity, that notwithſtanding all the external ſymptoms of a declining popularity and influence, he could hardly believe the fact. The concurrence of circumſtances, and the flatteries of his wife, daughter, and friends, had led him into notions ſo extravagant, that he ſuppoſed, if he were ſo inclined, that he could eſtabliſh a new religion in France, inſtead of Chriſtianity. But he was at laſt undeceived and alarmed for his perſonal ſafety by

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an inſurrection which the Jacobins raiſed for the purpoſe, on the 4th of September 1790, *(ſur l'Adminiſtration, &c. p.* 424,) he wrote to the National Aſſembly demanding leave to retire, aſſigning as a cauſe, the bad ſtate of his health, and proffering to leave the money due to him from government, which was ſtated to amount to two millions of livres, or 83,000*l.* as a pledge for the *integrity* of his adminiſtration. No part of this letter was deemed by his former accomplice in the aſſembly, important enough to claim the ſmalleſt attention, and they accordingly paſſed to the order of the day. This indifference was a thunderſtroke to M. Necker, it was utterly unexpected, he felt it with the greateſt ſenſibility, and acknowledged that the aſſembly, by one ſingle expreſſion of kindneſs, might have retained him. *(Sur l'Adminiſtration, &c. p.* 436.) The whole of his book on his own adminiſtration, is filled with complaints of the injury which his pride and honour had ſuſtained from the unkindneſs of the aſſembly. He had ſtill however ſome hopes of returning favour, and notwithſtanding his pretended ill health, meanly waited eight days at Paris, in expectation that ſome change of affairs would occaſion his reſtoration to office, or, as he expreſſes himſelf, he had the weakneſs to await from ſome quarter a ſentiment of juſtice or of goodneſs. *(See ſur l'Adminiſtration, &c. p.* 426.)

The journey of this deſervedly degraded miniſter through France, ſo different from that of the year before, is narrated by himſelf in the moſt pathetic terms. It was marked with diſgrace, inſult, and danger. Arrived at Coppet, his eſtate in Switzerland, where he reſided till his death, oblivion ſo completely enſhrouded him, that all the reproaches of his adverſaries, and five works of conſiderable ſize, beſides ſmaller ones, were inſufficient, amongſt thoſe who were not immediate ſufferers by the revolution, to make him perſonally the topic of one moments converſation. To a vain and guilty upſtart, ſuch a neglect was the ſevereſt of all chaſtiſements.

Not ſatisfied with proclaiming M. Necker to have been the firſt of miniſters, the greateſt of ſtateſmen, and the moſt virtuous and religious of citizens, Madame Stael beſtows on him literary talents, equal if not ſuperior, to thoſe of Voltaire.

"The moſt ſtriking feature, as it appears to me, in the works of M. Necker, is the incredible variety of his mental powers. Voltaire is unique in the literary world by the diverſity of his talents; I think M. Necker is unique by the univerſality of his faculties."

Ten pages are ſtuffed with ſuch, and even more abſurd and diſguſting, flattery.

M. Necker died in April 1804, the day is not mentioned by Madame Stael, who ſays, p. 151,

"The laſt words which he uttered were between God and himſelf. 'Great God!' he exclaimed, 'receive thy ſervant who is rapidly advancing towards death."

According

According to his panegyriſt, after living a life of edification, he died the death of a Chriſtian.

The manuſcripts of M. Necker edited in this volume by his daughter are trifling compared with his former publications. They contain ſome detached or rather undigeſted thoughts, in the manner of the maxims of Rochefoucault, or characters in the ſtyle of La Bruyere, with a ſhort novel, called "The Fatal Conſequences of a Single Error." Page 49 has the following paragraph, or ſentence, or character.

"THE WILL.—BUONAPARTE.

"What eminently diſtinguiſhes the Firſt Conſul (1803) is the firmneſs and deciſion of his character;—that *ſuperb will* which embraces every object, regulates every thing, fixes every thing, and which either extends itſelf or checks it elf apropos. This will, ſuch as I deſcribe it after a great model, is the firſt of qualities for the ſupreme government of an empire. People at laſt came to conſider this will as *an order of Nature,* when all oppoſition ceaſes. Some reſtraint indeed is impoſed on the will of thoſe who hold the ſecond places in the State, becauſe there great circumſpection is neceſſary; et qu'il faut y deſtiner une partie de ſes moyens."

We are by no means certain, that we have here given the true ſenſe of the original, for we honeſtly confeſs, that no ſmall portion of the philoſophiſtical jargon of Madame de Stael, and her father, is to us unintelligible; and none more ſo than the laſt ſentence of this paſſage, the original of which we have therefore tranſcribed, that our readers may judge for themſelves.

If any thing be clear, however, it is this, that in their opinion, abſolute power, exerted in the moſt arbitrary manner, is requiſite for the good government of France; and if ſo, certainly France is better governed than any other country in Europe. But we ſhould have thought that this ſhe-philoſopher would have recollected that the ſame *ſuperb will* of Buonaparté (on which the old dotard ſo nonſenſically declaims) as being the rare characteriſtic of a man deſtined *by Nature* to govern a great empire, occaſioned her to be baniſhed without a cauſe, enſlaves fifty millions of her fellow-ſubjects, rules without law, and oppreſſes without meaſure.

Such groſs and ſophiſtical flattery does no honour, either to the memory of her father, or to her own judgment. She, no doubt, deſires to return to her admirers at Paris, and this nonſenſe is therefore preſented to the petty minded Uſurper as an *amende honorable* for paſt expreſſions in favour of liberty.

Had juſtice or vengeance already ſtopped the atrocious career of Buonaparté, what is ſaid of Robeſpierre and his accomplices, page 133, might, and would perhaps, with great propriety, have been ſaid of the revolutionary Emperor, his infamous inſtruments, and his vile ſlaves.

"Robeſpierre and his accomplices are holden in horror by every man of the preſent day, on account of their unjuſt hatred, their ſanguinary

guinary diſpoſitions, and their abominable acts of violence. And, probably, poſterity will reproach them, above all, for having diſgraced liberty, by inceſſantly invoking it, by repreſenting it as the end and object of all their thoughts, while, in fact, the ſucceſs of their hypocriſy, and the ſupport of their tyranny, were their only care."

On the day of his uſurpation, the 9th of November, 1799, Buonaparté declared at the bar of the Council of the Ancients, and ratified his declaration by *an oath*, that his *unchangeable intereſt* and *will* were, and *ſhould* be, to maintain in France a republic founded upon *liberty* and *equality*, and upon *popular* repreſentation. His proclamation to the French people of the 10th of November, contained the ſame words. Robeſpierre was a revolutionary fanatic; but Buonaparté is a revolutionary hypocrite and impoſtor. The former really expected, by the means of terror, to eſtabliſh liberty and equality; the latter ſupported by bayonets, jails, executions, and gibbets, meditated to build a throne upon the blood-ſtained ruins of the rights and liberties of Frenchmen, and of the independence of the Continent.

The impertinent preſumption of the different members of the Necker family, to diſguſt mankind with their unſeaſonable, ridiculous, and reciprocal praiſe, has not ceaſed with the death of the Exminiſter.

The following obſervation is extracted from p. 30. "The language of Madame de Stael poſſeſſes a certain je ne ſais quoi, which approaches to beauty." Admirable diffidence of this amiable lady's. In pages 106, 107, there are ſome juſt hints thrown out, which cannot be unpleaſing to the baniſhed tribune, Mr. Benjamin Conſtant, the preſent companion, comforter, and protector of Madame de Stael.

"They knew not then that the Gracchi were tribunes; theſe modern orators, who in voting for the eſtabliſhment of our exciſe-office, or cuſtom-houſe, inceſſantly exclaim, in their ſpeeches, 'Tribunes! Tribunes, my colleagues! My colleagues, Tribunes! But there are people, who are not reſtrained by reſpect for any name, and who would willingly call themſelves Cæſars, while they were running away as faſt as they could. Habit is every thing."

In page 214, et ſeq. M. Necker complains that the Britiſh monarchs do not know how to pronounce proper ſpeeches from their thrones at the meeting, or diſſolution of Parliament, notwithſtanding the many beautiful models of ancient orators, particularly when they relate to a declaration of war or a proclamation of peace. "When the Engliſh miniſters ſpeak to Europe," continues M. Necker, "they are never at their eaſe, and neither vigour nor originality is to be found in their ſpeeches."

The opening of the States General, on the 5th of May 1789, was the only occaſion—but a moſt ſolemn occaſion it was!—which M. Necker had for the diſplay of his ſuperior talents and judgment in addreſſing the public in the preſence of his ſovereign. On his ſpeech at that period many and ſevere ſtrictures were publiſhed, and from them

them he might have learnt more properly to appreciate his own abilities, and to feel his own deficiency in that particular talent, which is eſſential for the formation of a correct opinion on the productions of others, and for which the confidence and preſumption of egotiſm are but indifferent ſubſtitutes. It has been aſſerted and proved that in his ſpeech he paid more attention to the ſtyle and delivery than to the matter; he ſhewed himſelf a declaimer but not an orator. The following character of it is given by Arthur Young, (Travels, Vol. I. p. 110.) "The worſt thing I know of Necker is his ſpeech to the States on their aſſembling; a great opportunity, but loſt. No great, leading, or maſterly views; no deciſion or circumſtances, in which the people ought to be relieved, and new principles of government adopted. It is the ſpeech you would expect from a *banker's clerk* of ſome ability." This is the modeſt reformer who takes upon himſelf to inſtruct Britiſh ſovereigns and their miniſters in the art of oratory.

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honour, or death, the baronet and his lady commit ſuicide together, recommending the daughter to a maternal uncle. Such is the *moral tendency* of this *admirable* and *extraordinary* work, pretended to be the laſt production of a ſincere Chriſtian. All the arguments, in favour of ſuicide, in Rouſſeau's Julia, in Goethe's Werter, and particularly in Madame Stael's Delphine, are repeated here. It looks, as if M. Necker, after having, by his vanity, preſumption, ambition, and ignorance, cauſed in this world the wretchedneſs of the preſent and of future generations, wiſhed to ſee them damned in the next, by encouraging them to revolt againſt the command of their Creator, to deſert the poſt aſſigned them, and, in order to avoid ſome temporary evil, to incur eternal miſery.

Conſidered as an author, moſt of Necker's former works diſplay marks of aſſiduous reſearch and copious information, but are written in a ſtyle ſo laboriouſly poliſhed as to incur the charge of affectation, if that charge does not appertain to his wife and daughter, who, by their flattery, miſled both his taſte and his judgment. Bertrand, in his Memoires, places Necker amongſt the diſtinguiſhed writers of the age. Mallet du Pan, in ſpeaking of Necker's book, "*Sur l'Adminiſtration*," ſays, it proves that he was led away by events, to which he knew not how to oppoſe either the force of action or the *vis inertiæ*. In our opinion his treatiſe *De l'Importance des Opinions Religieuſes* is preferable to all his other writings. His publication *on the French Revolution* does not contain that extenſive information which might have been expected from him, but the facts diſcloſed in it are related with force and effect, and many of the obſervations on events poſterior to his retreat, particularly on the Conſular Conſtitution, are worthy of attention. He commenced his literary career with an eſſay on *The Legiſlature of Grain*, reprinted in the volume before us, which Playfair, and Arthur Young, ſpeak of with diſreſpect. In 1773, he wrote *The Eulogium of Colbert*, which gained him the prize at the French academy, and in which, with great fineſſe, he decried the adminiſtration of the then finance miniſter of that day, Abbé Terray, while he praiſed his illuſtrious predeceſſor. *The Reflections addreſſed to the French Nation*, which he wrote, while the atrocious trial of Louis XVI. was pending, Peltier juſtly calls the *Funeral Oration* of this unfortunate Prince. Gibbon mentions it, however, with approbation.

As an adminiſtrator of the French finances, Necker is accuſed with reaſon of having carried with him into a miniſterial office, all the narrow, contracted, views of a banker's counting-houſe. As a ſtateſman his plans were circumſcribed and dangerous, ill conceived, and worſe executed. The following couplet, from the pen of Mirabeau, contains both wit and truth.

M. Necker
Agioteur adroit, miniſtre ſans moyen,
De rien il fit d'or, et d'un empirier en.

In

In his private capacity Necker was a good father and a good huſband, but an indifferent citizen. After his vanity and incapacity had involved that ſtate which had adopted him into all the horrors of revolutionary anarchy, his native country was ſwallowed up in the ſame gulph, and he had the mortification to ſee, before his death, the citizens of the ancient republic of Geneva as enſlaved and oppreſſed as the inhabitants of France, and to know himſelf the principal cauſe of their common miſery.

According to Madame Stael, Necker in his retreat was a *perfect* and *illuſtrious philoſopher*, reſigned to his fate, and contented with his political nullity. It appears, however, from the exordium to his work, *Sur l'Adminiſtration*, &c. that he retired to Copet in a fit of ſullenneſs, and thought that his incenſed pride would be beſt appeaſed by a ſtately ſilence. But for ſo vain a man, whoſe ſtruggles for celebrity had been uninterrupted nearly for half a century, this approached too much to a ſtate of nullity, and ſeemed to accelerate his journey to the ſhades of oblivion; he, therefore, adopted the exceſs of egotiſm. In order to command notoriety, or, more properly ſpeaking, to excite curioſity, he continued to write. His admiration of himſelf, and of his productions, was conſiderably augmented by the diſguſting and unbecoming partiality of his wife and daughter, more proper to excite diſcontent than to ſoothe the diſappointment of a diſcarded and diſgraced miniſter, whoſe *philoſophy*, *content*, and *reſignation*, Mr. Gibbon, in his Miſcellaneous Works, Vol. I. page 213, deſcribes thus:

" I paſſed four days at the Caſtle of Copet with Necker, and could have wiſhed to have ſhewn him, as a warning to any aſpiring youth poſſeſſed with the demon of ambition. With all the means of private happineſs in his power, he is the moſt miſerable of human beings: the paſt, the preſent, and the future, are equally odious to him. When I ſuggeſted ſome domeſtic amuſements of books, buildings, &c. he anſwered with a deep tone of deſpair, '*Dans l'état ou je ſuis, je ne puis ſentir que le coup de vent qui m'a ablatu.*' How different from the careleſs cheerfulneſs with which our poor friend Lord North ſupported his fall. Madame Necker diſplays more external compoſure, *mais le diable n'y perd rien.* It is true that Necker wiſhed to be carried into the cloſet, like old Pitt, on the ſhoulders of the people, and that he has been ruined by that democracy *which he had raiſed.*"

Madame Stael threatens Europe in ſeveral parts of this volume, not only with the publication of more manuſcripts of M. Necker, but with a Public Life of this Ex-Miniſter, from her own pen. We know, from our correſpondent on the Continent, that this fair writer is one of our conſtant readers; theſe conſiderations have induced us to extend our remarks beyond our uſual limits. Madame Stael, by theſe frequent publications, we are aſſured, intends to keep up M. Necker's *immortality*, but let her remember what Voltaire ſaid of Cromwell: *D'etre a jamais hai, quelle immortalité!!*

Hiſtoire

Hiſtoire De l'Empereur Charlemagne, traduction libre De l'Allemand, du Profeſſeur Hegewiſch, avec un Avant-propos, quelques Notes, et un Supplement du Traducteur. A Paris, chez Henricus, Rue de la Loi, No. 1231. An. XIII. 1805.—*The Hiſtory of the Emperor Charlemagne, by Profeſſor Hegewiſch, tranſlated from the German, with a Preface, ſome Notes, and a Supplement by the Tranſlator.*

THIS hiſtory of the Emperor Charlemagne was written in 1791, by one of the German *philoſophers* and admirers of the French Revolution, Mr. Hegewiſch, Profeſſor at the Univerſity of Kiel, in Holſtein, and would probably never have been *honoured* with a French tranſlation, had not the Corſican tyrant, Napoleon Buonaparté, inſolently pretended to a ſimilarity of talents with the hero of this work, and had not his French ſlaves baſely bowed to ſuch impertinent pretenſions.

The tranſlator, in the preface, acknowledges that flattery was the only motive for his undertaking, by his endeavour to draw a parallel between Charlemagne and Buonaparté, between the occurrences of the eighth century, and thoſe of the nineteenth. (Pag. vi. vii. et viii. in the Preface.)

" This work will recall an epoch which has more than one point of reſemblance with much more modern times. It will carry back our memory to an *indefatigable* warrior, full of talents; to a man particularly *illuſtrious* for *his perſonal qualities*, who knows how to reconcile the military virtues with a love of the arts and ſciences; who honours men of learning and takes a delight in their company; a conqueror who, not ſatisfied with extending the bounds of his empire, devotes his leiſure hours to the formation of good laws and to the eſtabliſhment of ſalutary inſtitutions; *an enlighted Chriſtian*, whoſe wiſdom at once makes the miniſters of religion reſpected, and confines them within proper limits. *The founder of a new dynaſty* to which he has given his own name, and *whoſe dawn diſplays the greateſt ſplendour*; a prince who governs without aſſiſtance, and who is equally competent to the direction of a vaſt whole, and to the ſuperintendance of all its minute particulars; a ſovereign who, by proving himſelf at once the *eldeſt ſon* and *the protector* of the Church, feels it his duty to *conſecrate* his titles to a crown, of *which he was ſo truly worthy*, by the intervention of a revered hand; who gives law to Italy, and to a great part of Germany; to whom rivers and mountains oppoſe impotent barriers; who ſilences civil diſcord; at whoſe feet conſpiracy expires; whoſe ſceptre is extended over twenty nations differing in language, manners, and cuſtoms; *a hero*, laſtly, who, after having been the *terror* of his enemies, the *regulator* of ſurrounding ſtates, the *regenerator* of HIS country, a model for contemporary ſovereigns, remains an object of admiration to poſterity."

That the adulation of the tranſlator is as unbecoming as it is exaggerated, and that the portrait bears as little reſemblance to the *Corſican* Buonaparté as to the *Franc* Charlemagne, every body, acquainted with their hiſtory, cannot but be convinced. It is true that both were the ſons of *many* fathers, but though the birth of Charlemagne

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is involved in obſcurity, he was acknowledged by Pepin, the King of the Francs, as his ſon, and crowned by Pope Stephen, during his pretended father's life, with his pretended brother Carloman, in the character of a patrician, and as King of the Francs. At the birth of Buonaparté, his mother lived in open adultery with Mr. de Marbœuf, who only treated him as the French nobility often did their baſtards, in procuring for him the place of a poor ſcholar in a military academy. Born a ſubject, he not only continued ſo during the life of his legitimate prince, but under the infamous uſurpation of his aſſaſſins of the Committee of Public Safety, and of the Directory. Charlemagne never headed armies, but as a King; whilſt the firſt command given to Buonaparté in 1795, then a ſlave to the regicide Barras, was the reward of his infamy for marrying the harlot of this criminal. Charlemagne was always, as well in the field, as in his palace, the lawful chief of his ſubjects; before his uſurpation Buonaparté was nothing but the leader of a revolutionary banditti; his tools and accomplices, by turn, the inſtruments of his ambition, and the victims of his barbarity, unneceſſarily ſacrificed in fighting againſt foreign foes in Lombardy and Egypt; cruelly drowned or ſtrangled in Italy, or inhumanly poiſoned in Syria. The troops, whom Charlemagne led to victory, were diſciplined and organized by himſelf. To Pichegru and Moreau, and to their talents, Buonaparté was excluſively indebted for the atchievements which his ſoldiers performed, though their enemies were inferior in number, becauſe theſe generals had reſtored order and introduced the knowledge of tactics in armies, which, though more numerous than their opponents, had been repeatedly defeated before. The hiſtory of the campaign of 1793, during the firſt nine months, proves the juſtice of this aſſertion.

In the dark age in which he lived, Charlemagne was a luminary; but his cruelty, profligacy, ambition, and injuſtice, clouded all the brilliant qualities, with which Nature had gifted him. In our enlightened days, more cruel, more profligate, more ambitious, and more unjuſt, carrying with him, into an invaded palace, and to an uſurped throne, all the petty and vile paſſions of a needy adventurer. Buonaparté either does not poſſeſs from Nature, or, from depravity, does not ſhew, any of thoſe amiable qualities, which, in future ages, might palliate his paſt and preſent enormities. He is a conqueror in literary ſocieties, as well as in military encampments; among his trembling *ſavans*, as well as among his mercileſs ſoldiers. His love of arts and ſciences conſiſts in nothing more than a ſlaviſh imitation of ſome Roman generals. They plundered Greece, Sicily, and Egypt, of its monuments of arts; and Buonaparté has pillaged Italy of its pictures and ſtatutes. His muſeums proclaim the ſucceſs of a fortunate marauder, not the taſte or genius of the protector of literature and the fine arts. Charlemagne was a Chriſtian from conviction and ſincerity; the Emperor Buonaparté is only a Chriſtian from the ſame policy and hypocriſy which, in 1798, cauſed the General Buonaparté to profeſs himſelf a believer in the Alcoran and an adorer of Mahomet.

met. Had not Britiſh valour, at St. Jean d'Acre, ſtopped his ſucceſsful progreſs, in 1799, the Mufti would then, perhaps, have performed, at Conſtantinople, the ſame ceremony, which has lately been performed by the Pope at Paris, and *with equal edification*; becauſe the Sultan Napoleon would have been as good a Muſſulman as the Emperor Napoleon is a faithful Chriſtian.

Charlemagne inherited the throne of his father, and cannot, therefore, properly ſpeaking, be called the chief of a new dynaſty. Upon the authority of the hiſtory of the military Roman Republic, when governed by uſurping tyrants, it is not hazardous to ſuppoſe, that the ſupremacy of the audaciouſly elevated, but baſe Buonaparté family, will not ſurvive the exit of Napoleon. In fact, the claims of every proſperous or popular General, enforced by the bayonet, will always be more valid, than thoſe of the low Buonaparté, ſupported by a ſenatus conſultus only. As the real protector of the Chriſtian religion, Pope Stephen involuntarily, and with gratitude, conſecrated Charlemagne, as King of the Franks. It is well known that the preſent Pope Pius VI. had no other choice left him, than the ſcandalous and ſacrilegious coronation of Buonaparté in France, or a degrading retreat to a convent in Italy; a profanation, or a depoſition; and that he had not firmneſs and reſignation enough to chuſe the latter. The laws of Charlemagne, for Italy and Germany, were the firſt ſteps towards the civilization of the natives; and many of them ſubſiſt to this day. The ephemeral codes, and military conſtitutions, which have been forced by Buonaparté upon Egypt, France, Italy, Holland, and Switzerland, announce their own abſurdity and imperfection by their want of ſtability. Not one of them has yet remained unaltered for fifteen months, and it is not probable that the Imperial conſtitution will live longer than the Conſular charter.

The different nations, ſubjugated by Charlemagne, were only kept in obedience by his wiſdom and juſtice; terror excited by Buonaparté's atrocities prevents alone the French, Italians, Helvetians, and Batavians, from throwing off the galling yoke which he has impoſed upon them. Charlemagne reigned and died the father of his people; while Buonaparté with an iron ſceptre rules thoſe countries which his cruelties intimidate, and which his tyranny oppreſſes. He is the ſcourge of mankind; while Charlemagne was their benefactor.

This work is divided into ſix chapters. The firſt contains "The Suppoſed Hiſtory of the Francs from their Origin, until the Reign of Charlemagne. It relates nothing that is not to be found in the "Hiſtory of Charlemagne," by Mr. Jaillard, and in the "Critical Hiſtory of the Eſtabliſhment of the French Monarchy in the Territory of the Gauls," by the Abbe Dubos.

The ſecond chapter treats "of the beginning of the Reign of Charlemagne; his Wars in Aquitaine, and againſt the Lombards and Saxons." Charlemagne is ſaid to have been born in the month of April, 742, but hiſtorians do not agree either as to the place or time of his birth, and as the writer juſtly obſerves, how could they know

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any thing for certain, when his contemporary, ſecretary, and friend, Eginhard, aſſures us, that he had been unable to obtain any poſitive information concerning the firſt years of Charlemagne; to enquire after which he therefore regarded as a folly. Charlemagne is ſtated to have been about twenty-ſeven years of age when his father, Pepin, died, who had divided his immenſe ſtates between his two ſons. An impolitic ſtep which could not but cauſe reciprocal jealouſy, the conſequence of which, was, as might be expected, mutual hatred. A premature death ſoon, however, delivered Charlemagne from his brother. His rival, Carloman, who expired ſuddenly, and not without ſuſpicion, that his end was not natural. Gerberge, the widow of Carloman, did not think her two ſons ſafe in the ſtates of their uncle, who, by intrigues, had been elected the ſucceſſor of their father. The kingdom of Charlemagne then contained a part of what is now the German empire, with modern France, in its preſent ſtate. Its boundaries, towards the North, were the Baltic, the country of the Friſons, and that of the Saxons, that is to ſay, the United States, Weſtphalia, and Lower Saxony. How many countries has the *Corſican Charlemagne* yet left to conquer, belonging to the inheritance *left* him by his *Frankiſh* predeceſſor?

The wars of Charlemagne, in Aquitaine, were terminated ſucceſsfully, and that ſtate was incorporated with his other dominions. After ſome defeats, the Saxons ſigned a peace, or rather a truce, granted them from policy by the victor, who wanted to chaſtiſe Dedier, the King of the Lombards, for having received at his court the widow of Carloman, and her two ſons, whom he had tried to engage the Pope Adrian to crown Kings of the Francs, in revenge for the outrage offered his daughter by Charlemagne, who had repudiated her, under pretence of ſterility. Then, as afterwards, Lombardy was conquered in one campaign, in which Didier was forced to ſurrender at diſcretion, as well as the widow of Carloman, whoſe ſons Charlemagne is ſuſpected of having deſtroyed.

During the abſence of this Prince, on the other ſide of the Alps, the Saxons again attacked their inveterate foes, but after ſome momentary ſucceſs, were defeated before Fritzlar.

"During theſe tranſactions, Charlemagne, who had returned from Italy in the autumn (of 774), ſent three diviſions of his army againſt them, which totally defeated them, and purſued them into their own country. From that moment this monarch became impreſſed with the conviction that he muſt either make that reſtleſs people, who were irritated againſt the Francs, embrace Chriſtianity by force; or elſe *exterminate* them; a violent reſolution, which we ought not to appreciate, until we have obſerved that it is never neceſſary in poliſhed nations at war with each other; but that an uncivilized people may be ſo ſituated in reſpect to a different nation, *that the exiſtence of the one can only be ſecured by the annihilation of the other.*"

Even the tranſlator in a note, *ſuppoſes* that the author's enthuſiaſm for his hero has carried him too far, and that this diſtinction is rather

too *ſubtle*. With ſuch maxims, what irritated or unprincipled conqueror will not throw away all ſcruples in committing the vaſt atrocious deeds under pretence of providing for his own ſafety, when in fact he only gives way to his cruel paſſions and to the violence of an implacable character?

Here, however, as well as in ſeveral other places we find ſome ſimilitude between Charlemagne and Buonaparté neither advantageous nor honourable to either. The decree for the extermination of the Saxons, by the former is almoſt equally barbarous with the determination of the latter againſt Britons, *delenda eſt Carthago*; and the former's military cruſade for converting the Saxons to Chriſtianity is only ſurpaſſed in cruelty by the uſe of Buonparté's military apoſtles bayonets, in preaching the degree, of liberty and equality to the diſarmed inhabitants of Egypt, Arabia, and Syria. The former had, however, ſome excuſe, conſidering the ſuperſtition of the age, and that the objects of his proſelytiſm were irreconciliable enemies; whilſt the latter attacked inoffenſive, faithful, and defenceleſs allies under the ſcandalous pretence of forcing upon them thoſe notions and ſyſtems, which he knew had rendered France, Italy, Germany, Switzerland and Holland, moſt wretched.

The Saxons being without arms, and without leaders, and diſunited among themſelves, were ſoon ſubjugated; and the conqueror having other objects of ambition and vengeance in view, ſatisfied himſelf with their acknowledgement of his ſupremacy and with hoſtages for their fidelity.

Among the princes in Italy who had not ſubmitted to the ſceptre of Charlemagne, was Rodgaud, Duke of Friuli, who had formed a league with ſeveral independent cities, and had collected a ſmall army to preſerve their reciprocal independence againſt the foreign invaders. To chaſtiſe the patriotiſm of this duke, the king of the Francs and Lombards had ſuſpended his wrath againſt the Saxons, and with a numerous army accuſtomed to vanquiſh, he ſoon diſperſed the weak forces of the league, whoſe chief fell into his hands, and was beheaded. Charlemagne acted with Duke Rodgaud as a barbarian, but not with the ſame treacherous and cowardly injuſtice, as the barbarian Buonaparté diſplayed to the Duke of Enghein, becauſe the one was captured in battle as a foe, whilſt the other confiding in the law of nations, was ſeized by the Corſican midnight-aſſaſſin, on a neutral and friendly territory.

During Charlemagne's abſence in Italy, the oppreſſed Saxons again revolted, but at his approach with an army in the ſpring 777, they again ſubmitted. He held a general aſſembly at Paderborn, to which he invited the principal Saxon chiefs and nobility, who all obeyed his ſummons, except Witikind, who fled to Denmark, where he excited the alarm of the Danes, by expoſing the conquering character of the Francs, and the ambitious views of their prince. His appearance among them give riſe to the plan of thoſe great expeditions againſt the Francs, and againſt all the Chriſtian powers,

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of which the hiſtory of the ninth and tenth centuries make ſuch repeated and terrible mention.

The Saxons at Paderborn ſaluted the King of the Francs; their ſovereign promiſed to pay him a tribute, and not to oppoſe the introduction of Chriſtianity in their country.

The third chapter contains, "the expedition of Charlemagne in Spain; his ſecond journey to Rome; his protection of the ſciences; a new inſurrection of the Saxons, and their total ſubjugaton with ſome conſpiracies againſt his life."

"This victory, however, muſt either have coſt the Saxons very dear, or elſe they know not how to profit by it. Inſtead of forming any plan of attack upon Thederic, or, at leaſt, inſtead of taking meaſures of defence againſt Charlemagne, who, they muſt have expected, would haſten to repair this defeat, they remained moſt unaccountably inactive. In a ſhort time, Charlemagne penetrated into the very heart of their country, with a powerful army; and he no longer regarded them as enemies with whom to negociate, but as rebels whoſe perfidy he came to puniſh. He ſummoned the principal perſons in the nation to appear before him; all of whom accuſed Witikind as the author of the rebellion; but they could not give him up, as he had again fled into Denmark. Charlemagne therefore required that the Saxons ſhould deliver into his hands all thoſe who had taken a part *in what he called treaſon*. He was obeyed. *Four thouſand five hundred Saxons* were delivered to him; *and in one day, he had them all beheaded* in his own camp at Ferden, on the banks of the Allier." Pp. 245. 280.

Spain at that period acknowledged the empire of the Arabs, called Saracens, whoſe chiefs were divided amongst themſelves, and had imprudently demanded ſuccours from Charlemagne to enable them to withdraw themſelves from the dependence of the Califf of Bagdad. His ambition ſilenced his religious ſcruples at entering into a treaty with infidels. Victory accompanied him on the other ſide of the Pyrennees, as well as on the other ſide of the Alps, and thoſe Mahometans for whom he firſt had fought as an ally, he finally forced to become his ſubjects as well as their opponents.

Charlemagne's journey to Rome at Eaſter, 780, was occaſioned more by policy than devotion. The Pope Adrian, after baptizing the two younger of his three ſons, crowned one of them King of Italy, and the other King of Acquitaine, their father having determined to divide his immenſe dominions among his children. His protection of the ſciences conſiſted in having attached to his perſon, Alcuin Archbiſhop of York, whom he met at Rome.

During Charlemagne's abſence in Spain and Italy, Witikind had returned to the Saxons, and engaged them to invade the provinces which the Francs poſſeſſed in Germany. They were, however, not more fortunate than before. Another aſſembly of Saxons was convened at Stockheim, in the ſpring of 780, where they promiſed fidelity, and many of them were baptized. They agreed to accept for their future governors, the counts of the French nation, and not to hold their uſual diet without the conſent of theſe governors, and the preſence of the king's commiſſary.

Notwithſtanding theſe ſevere articles, the Saxons again reſorted to arms, during an inſurrection which had broken out among the Sua-bians, in the hope of recovering their loſt liberty, and independence. They ſucceeded in cutting to pieces a whole army of the Francs, under the command of Adalgiſe and Geilon.

This act of cruelty of Charlemagne, in ordering four thouſand five hundred Saxon priſoners to be beheaded in his camp, would have remained without example in hiſtory, had not General Buonaparté's recent atrocity at Jaffa in Syria, in ſending to be butchered *the ſame number of* Turkiſh priſoners, who had ſurrendered by capitulation, ſhewn, that though we call the age of Charlemagne that of barbarity, to the chance of our *civilized* times, we muſt acknowledge, that a Corſican barbarian is permitted not only to exiſt, but to exert an uncontrolled tyranny over the fineſt climate in Europe, a wretch whom even the barbarians of the eight century would have diſowned with indignation and puniſhed with ſeverity. While the ſtriking ſingularity between theſe two events is admitted, humanity ſhudders with equal horrors at the recollection of them; and, with juſtice, rejects every attempt at apology for the one as well as for the other. Charlemagne, however, in a guſt of paſſion, ordered the execution of priſoners who had ſworn him allegiance, and whom he therefore regarded as revolted ſubjects, whilſt the infamous Buonaparté, after ſome day's cool deliberation, commanded that priſoners of war, diſarmed by a capitulation, protected by the laws of nations, and of war, ſhould be cut to pieces in cold blood, by his tri-coloured butchers; priſoners, ſubjects of a ſovereign allied to France, and inhabitants of a province, invaded and attacked by a faithleſs ally, without any previous declaration of war. If the memory of Charlemagne is ſtill execrated for this cruelty, what puniſhment is adequate to the guilt of that elevated criminal, his inferior in talents and genius, but his ſuperior in ferocity, who equally diſgraces rank, humanity, and his contemporaries by his inſolence, outrages, and tyranny?

The fourth chapter contains, "the conqueſt of Bavaria; wars with the Greeks; expedition againſt the Huns; the military character of Charlemagne; the council at Frankfort; the death of Pope Adrian; the end of the war with the Huns, and the renewal of hoſtilities with the Saxons."

The fifth chapter explains, "the cauſes of the journey of Charlemagne into Italy; his coronation at Rome; its conſequences; new connections between him and the Saxons; the meaſures of his adminiſtration; his journey."

The ſixth and laſt chapter relates his wars againſt the Danes and the Sclavonians; the partition of the ſtates of Charlemagne, between his three ſons; his relations with the Caliph, Aaron-al-Raſchild; the council at Aix la Chapelle; his reproaches to the clergy of the Age; his reſpect for them; Charlemagne conſidered as a legiſlator; the diet at Aix la Chapelle in 813; the death of Charlemagne; and an account of his wives and children."

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The ſupplement contains the portraits of Charlemagne as delineated by the preſident Henaut, by Boſſuet; by Father Mainbourgh; by Mably; by Mehegan; by Monteſquieu; by Anquetil; by de Sacy; by Condillac; by Abbé Millot; by Gaillard; by Hume; by Robertſon; by Gibbon; and by Voltaire.

Our limits do not permit us to enter into all the particulars of this work, or into a minute examination of the opinions of the different authors, who have previouſly written on the ſame ſubject, or who have been the hiſtorians of the ſame prince. We ſhall, therefore, conclude with tranſcribing the obſervations on Charlemagné the words Voltaire.

"The reputation of Charlemagne," ſays Voltaire, vol. xiv. p. 336, of the quarto edition of his works) "is one of the moſt ſtriking proofs that *ſucceſs juſtifies injuſtice and confers glory.* He orders four thouſand five hundred priſoners to be maſſacred—if theſe priſoners had been his rebellious ſubjects, their puniſhment would have been an act of horrible ſeverity; but ſo to treat men who were fighting for their liberty and their laws, *was the act of a barbarian, converted by ſignal ſucceſſes and brilliant qualities, into a great man.*"

What an erroneous or perverſe judgment, what a monſtrous aſſertion, what impertinent ſophiſtry, to conclude, that a barbarian, can by any ſucceſſes or qualities be converted into a great man.

It is, however, but juſtice to obſerve that the crimes and vices of Charlemagne were thoſe of the age in which he lived; whilſt his talents and information were excluſively his own. The very reverſe is the caſe with Buonparté. In crimes and vices, in cunning and cruelty, he ſtands foremoſt among the contemporaries, many of whom, were his rivals in France, as a Pichegru, a Moreau, and a Kleber, have ſurpaſſed him in natural parts, as well as in acquired abilities. In a moral ſenſe it is impoſſible to aſſign to Charlemagne any more than to Buonaperté, the appellation of *great*, though from their ſucceſſes, they may fairly be called *extraordinary* men; their diſtiance from true and real greatneſs is immenſe.

Memoires d'un Temoin de la Revolution, ou Journal des faits que ſe ſont paſſés ſous ſes yeun, et qui ont prepares et fixé la Conſtitution françaiſe, Ouvrage poſthume de Jean Sylveun Bailly. 3 Tom. 8vo. Paris. 1804.—*Memoirs of a Witneſs to the Revolution, &c. &c.*

THE firſt thing which ſtrikes us in the Work is the Title Page. When Mr. Bailly wrote his Memoirs, he thought, like other very ſhort ſighted politicians, that the tumultuous labours of the National Aſſembly of France had *fixed* the Conſtitution. How much thoſe that meant well to their country were deceived, and how little acquainted with the nature of man the Utopian philoſophers of that nation were, the ſubſequent maſs of folly and of atrocious crimes has but too impreſſively evinced.

The volumes before us appear in public rather equivocally. They

are uſhered into the world without any communication which can aſcertain their authenticity: yet, upon the whole, we are rather inclined to believe, that they are the production of Bailly. Their minuteneſs, and their egotiſm ſpeak ſtrongly for their being written by the perſon who is the hero of the tale. They are in the form of a Journal, and ſpun out into a moſt tireſome length.

The author ſays, that when he firſt heard of the Aſſembly of *Notables*, he foreſaw a change in the ſtate of things, and even in "the Government;" but that he did not foreſee "the Revolution ſuch as it turned out." Had he not been blinded by the wildneſs of theory, which at that time ruled ſupreme, even in the minds of the well-intentioned, he might have diſcovered, from the very commencement, the total diſſolution of the State which followed. Had he drawn the proper conſequence from his own remark on the firſt meeting of the repreſentatives of Paris, which follows, he would have ſhrunk from the impending ſtorm, of which he was the victim.

"One thing which I muſt not forget to remark, in order to point out the then exiſting diſpoſition of the public mind; and which was brought to my recollection by an Elector who was preſent on that day, and from the moment that the people found themſelves at a public meeting, the murmur of '*No Clergy! No Clergy!*' ſpread from Bench to Bench."

But, with all his philoſophy, he appears to have been a miſerable politician, to have had no idea, that men with all their paſſions called into action, cannot be managed like a machine, of whoſe moving powers you are complete maſter. This is the moſt favourable opinion which can be formed of his conduct, for he has remarked, and with *approbation*, the very violent commencement of the Revolution, the principles of fundamental and total change on which the agitating demagogues ſet out. "The Abbé Seyes, he tells us, maintained, that the *Tiers Etat* was to be conſidered as the *Nation*, and to enjoy all the Rights of the Nation." In another place, that the Deputies of the Municipality of Paris, before they met in the National Aſſembly, ſtyled themſelves the *Sovereign People*, and forbade their Members to kneel to the King. His exulting reflection on theſe, and many ſimilar inſtances of fundamental inſubordination and revolution, is "It was with ſuch arms that they prepared for the *Etats Generaux*, and for the recovery of the *Rights of the Nation!*" Mr. B.'s look into futurity muſt have pierced a very ſhort way, if he could not diſcern that ſuch beginnings, and every evil work muſt end in confuſion.

When we opened theſe volumes, we expected, notwithſtanding the many works of the kind which had preceded them, that we ſhould have met with ſome new information. In this we have been diſappointed; we have not been able to diſcover any thing which we can call abſolutely new. They contain only the tranſactions of a few months, from March 1789 to October. Theſe tranſactions, with the reaſonings of Mr. B. fill three 8vo. Vols. Great part of the tranſactions, from the journal form of the work, are detailed with a moſt wearisome

wearifome prolixity; and the reaſoning of the writer is often far from being ſound. He praiſes all the violent publications of the time, which evidently led to the brutal anarchy which followed; and at the ſame time pronounces an eulogium on the King. There is a ſtrange mixture of truth, and revolutionary ideas in the following extract.

"Rabaud de St. Etienne proved that, ſetting aſide the Clergy and the Nobility, the *Tiers Etat* was to be conſidered as the Nation: the Abbé Sieyes, that the *Tiers Etat* was itſelf the Nation, and ought to enjoy all the Rights of the Nation. It was with theſe arms that preparation was made for the *States General*, and for the recovery of the Rights of the Nation, and of the Tiers Etat. But, if theſe Rights were recovered, we muſt not forget, that it was owing to Mr. Necker, and to the King; to the Miniſter who propoſed it, and to the Monarch who gave his conſent: both of them afforded the means of regenerating the Empire. This was ſometimes too much forgotten. Deſpotiſm was no part of the character of the King; never did he deſire any thing but the happineſs of the people; this was the only means that could be employed to ſeduce him: whenever his adviſers perſuaded him to ſtretch forth the arm of power, they were never ſucceſsful but by telling him that it was to produce good, or to avoid evil; that the act was ultimately to relieve the Nation, was for the proſperity of the Empire, and the happineſs of all. I am convinced that he never conſidered his authority or his attention to its conſervation, but as the baſis of tranquillity and interior peace. Since we are ſpeaking of the cauſes of regeneration, let us pronounce that the chief cauſes aroſe from the character of Louis XVI.: "had the King been leſs good, and the Miniſters more able, there would have been no Revolution."

This eulogium on Louis XVI. comes with a bad grace from a man, who wiſhes to make of that King a cypher; who tells us that the Nation has Rights, but the Monarch none. "It is for the Nation to form a Conſtitution, and for the King to accept it. The Nation has the liberty, and the *Right* to ſay I *will* have no other"!

There ſeems to have been a ſort of ſee ſaw, or want of firmneſs of principle in the mind of Bailly: He approves of the violent and demagogical writings, ſpeeches, and acts which preceded the meeting of the National Aſſembly, and accompanied its ſeſſion throughout; and yet, at other times, he diſapproves of the meaſures which inevitably followed from the temper and principles of theſe deſtroyers of ſocial order. Of this latter temper of mind the following is a ſpecimen:

"It is without doubt a moſt beautiful and philoſophical idea to make a Declaration of the *Rights of Man* the baſis of a Conſtitution: but these metaphyſical ideas, inſtead of enlightening, bewilder the multitude: it tends to iſolate man, and to make him forget that he is ſurrounded by fellow-men. To teach man his Rights before his Duties, is to lay the foundation of the abuſe of Liberty and of individual deſpotiſm: it is to open a paſſage for the accumulated torrent, without having previouſly prepared a bed and dykes to receive its waters, and direct its courſe. Since the event I have ſeverely felt the inconveniencies, and have often lamented the evils which it occaſioned, and I ſhall have more than once reaſon to return to the ſubject."

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He has, in one place, given us a ſort of reaſon for this ſort of vacillation; and though it is but a poor apology from a perſon with the pretenſions of Mr. B. yet it in ſome meaſure explains his conduct. "The duties of the offices in which I was placed, have ever dictated my conduct. As ſoon as the Nation has declared itſelf, my reaſon is ſilent. From the time that the Sovereign Will is expreſſed, I conſult nothing elſe." All this means nothing more than that, contrary, to his own reaſon, he *followed*, inſtead of governing and reſtraining, as he ought to have done, the headlong courſe of the mob.

His own narrative, wherein every moment is painted teeming with inſubordination and atrocities, might have taught him a better leſſon, have ſhewn him that his "Maſter-piece of Wiſdom," as he terms the Acts of the National Aſſembly, contained the ſeeds of diſſolution and carnage. Briſſot's plan of Municipalities, to which the contriver fell a ſacrifice, might have revealed to him what was to follow. He ſeems to have been aware of its conſequences; but, blinded by preſent ſucceſs, he no doubt thought, that he could weather the threatening ſtorm. We inſert Briſſot's Plan, as it afterwards became the ruling Agent of the Revolution.

"Briſſot had compoſed a preamble to his plan of a Municipality, which he publiſhed in one of his journals, and which unveils many things. He eſtabliſhes, '1. That the inhabitants of the *ſame city* have the right by themſelves to form a Municipality; that is, to eſtabliſh an adminiſtration and police *for every thing that concerns them as inhabitants of the ſame city.* 2. That *the cities of the ſame province* have likewiſe the *unalienable* right to eſtabliſh a provincial adminiſtration *for every thing which, in common, might concern all the cities of the province.* 3. That the *municipal* and *provincial* Aſſemblies ought to be, as to their object and their power, perfectly diſtinct and ſeparate from the *National* Aſſembly, *which ought to concern itſelf only with objects common to the whole kingdom.* That the principles and regulations of theſe municipal and provincial adminiſtrations ought, however, to be entirely conformable to the principles of the National Conſtitution, and that this conformity is the *federal* tie which unites all the parts of a vaſt Empire."

"The paſſages underlined are ſo in the original. Why are they ſo, above all the word *federal*? I demand if the reſult of this plan be not a great *popular* ſtate, divided into 30 or more republics, and theſe again ſplit into 44,000 little republics, all united by a federal tie?"

But, neither this plan, which in the event deſtroyed all regular Government, nor the daily reſiſtance of the people to King, National Aſſembly, to every ſpecies of Ruler, nor the perpetual outrages of the Sovereign Mob, could perſuade Mr. Bailly that he, and his National Aſſembly had not performed a miracle of Legiſlation, and had built a fabric that was to laſt for ages, and he ſees nothing in the demolition of the Baſtile, except the downfal of deſpotiſm and the triumph of his enlightened legiſlators. He thus ſpeaks of the day in which the Baſtile was taken.

"Two things will to all eternity mark that celebrated day. The eſtabliſhment of the National Guards, which ſhould have been imitated throughout

out the kingdom, eſtabliſhed a national force, which, directed by the popular magiſtrates, under the ſanction of conſtitutional law, oppoſed a barrier to deſpotiſm, tempted to rebuild its ruins. The other was the taking and demoliſhing the Baſtille, the demoliſhing commenced on the day it was taken, and was to the people a phyſical and material image of the fall of the old government, and of the diſſolution of arbitrary power. Theſe great changes had been operated [*effected*], and completely ſo, by the decrees of the 17th, 20th, and 23d of June. The Baſtille taken and razed, ſpoke to thewhole world."

On the ſame ſubject he rejoices, that Citizens, uſed to repoſe and indulgence, were all at once transformed into Soldiers and Romans!"

It may be worth while, though the character of their Soldiers and Romans are now pretty well known, to notice one or two of their exploits.

" An event took place to-day at Verſailles, which gave me great affliction. A man condemned to be broke on the wheel for the *murther of his father*, was reſcued by the people, who cried out *pardon*, at the moment he was to have been executed, and the parricide eſcaped the vengeance of juſtice. A woman, expreſſing marks of indignation at this, narrowly eſcaped from being a victim to popular fury, from which ſhe was with difficulty ſaved, as the mob was dragging her to the gallows. This violation of the law, and this right of pardoning, and of pardoning the moſt execrable of crimes, thus exerciſed by the people, made me ſhudder, as leading to the moſt dreadful conſequences."

It is true, that in this place, he ſeems fearful of conſequences; but this is only a paſſing cloud, which is quickly diſſipated by the whirlwind of Conſtitution-making.

One inſtance more of the deeds of theſe Citizen Roman Soldiers, and we have done. It is the maſſacre of Berthier.

" The Municipality of Compiègne, we are told by Mr. Bailley, before they placed this unfortunate man in the hands of the perſons ſent by the Municipality of Paris, had ſtipulated that no act of violence ſhould be offered him, but that he ſhould be fairly tried. He then goes on " We did all in our power to fulfil this duty, and to obtain the end of juſtice and humanity. But howlings were ſoon heard on every ſide, and I ſaw Mr, Berthier turn pale. The tumult, which had long ſubſiſted, aſſumed the character of rage and revolt: loud and univerſal clamours aroſe, voices were heard exclaiming 'Have done! have done! they are coming, they are forcing the Hotel de Ville, the Fauxbourg St. Antoine, the Palais-Royal.' All at once a torrent of new-comers filled the Hall; and the guard with the priſoner were puſhed back to the table at which we ſat. No time was to be loſt, an attempt was to be made to conduct Mr. Berthier to priſon. I conſulted the Court, if, conformable to the decree of the morning, he was to be ſent to the Abbay, and the Court having ſo decided, I gave the order, adding, that the guard ſhould anſwer for the priſoner to the Nation, and the City of Paris. He paſſed through the Hall without reſiſtance or accident; but he had no ſooner quitted the Hotel de Ville, than he was torn from the guard, and maſſacred by the mob. A ſoldier immediately entered, bearing a piece of bloody fleſh, and ſaying, behold

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the heart of Berthier! We turned from the ſight, and the ſoldier was made to retire. Next, news was brought us, that they were bringing up his head, and that it was already upon the ſtairs. We ſent to ſay that they could not enter, as the Court was occupied in conſultation; and we were ſpared the ſight of this barbarous and atrocious triumph. Then, in theſe terrible moments, it was neceſſary to have recourſe to pretexts for avoiding the giving countenance to barbarity: to ſpeak the language of juſtice and humanity was dangerous, and to brave that danger was uſeleſs. The furious multitude would not liſten to, could not underſtand that language: whoever did not think as they did, was a ſuſpected traitor.

"It is evident, from the details into which I have entered reſpecting theſe two murders, ſo illegally perpetrated, that there was a formed deſign to ſacrifice theſe two men, (Foulon and Berthier,) whom they ſought for every where, and againſt whom the popular rage had been excited; that a multitude of guards accompanied them, more for the purpoſe of intimidating their eſcort, than of ſupporting it, rather to obſtruct than to inſure the execution of orders. Even in the Hall, perſons were poſted, to deſtroy the effect of the ſpeeches and reaſons which were addreſſed to the people; and to ſpread terror by their menaces, and by announcing the arrival of the Mob of the Suburbs, and of the Palais Royal. Whether this plot had for its object the driving the people to outrage, and thus to contaminate the Revolution, and foment a deſtructive confuſion: or whether certain perſons were intereſted in cauſing to diſappear, without being heard in their own juſtification, two men who had been long accuſed by the public voices, is uncertain.

"I withdrew as ſoon as poſſible from the theatre of this horrible deed. I was no longer oppreſſed with the inquietude which had taken poſſeſſion of me ever ſince I had heard that M. Berthier was arreſted: but I was fatigued, I was overwhelmed with the dreadful ſcene I had witneſſed, my heart wounded with the injuſtice that we had not been able to prevent, and my mind afflicted with the reflexions to which it gave birth. How impotent is that magiſtrate, which has not the authority or power to prevent a crime committed before his eyes!"

Here too his forebodings come acroſs him, but they are ſoon abſorbed in the vortex of theory, and, in admiration of the works of the National Aſſembly.

We are rather inclined to think that Mr. Bailly was not one of the initiated, one of thoſe who had much deeper views than they at firſt, at leaſt, chooſe to profeſs. It is only the ſurface of things we ſee in this publication; in which, after the innumerable works that have appeared on the ſame ſubject, the reader will find no novelty of importance. The writer appears to have entertained ſuſpicions of a party, which, inſtead of the public good, had only private ambitious views; a matter ſufficiently apparent. But whether he alludes to the infamous Orleans, or others, is not clear. It is, however, ſurprizing, that a perſon, with an intellect ſuch as his certainly was, entertaining, as he did, ſuſpicions of falſe brethren in the great work, and ſeeing ſuch dreadful effects of the firſt ſteps of the French Reformers, ſhould have retained ſuch ſanguine expectations from this (as it was called) regeneration.

regeneration. If honeſt, he was blind, and fell a ſacrifice to his want of diſcernment.

All at once to unlooſe the ties of ſubordination at any time, and with any people, is highly unwiſe; but thus to let looſe an impetuous and debauched Nation is the height of political madneſs: and all at once to legiſlate for any Nation, but particularly for ſuch a Nation, could only be conceived by Vanity and Ignorance. All this was done by the French Reformers; the calamities of Europe, of the whole world, loudly proclaim the conſequences.

Galerie Militaire, ou Notices Hiſtoriques ſur Les Generaux en Chef, Generaux de Diviſion &c. Vice-Amiraux, Contre-Amiraux, &c. qui ont Commandé les Armies Francaiſes, depuis le commencement de la Revolution juſqu, à l'an. XIII. 7 *Volumes, ouvrageorné de Portraits.* Par F. Babié et L. Beaumont, a Paris chez Barba, An. XIII. 1805.

The Military Gallery, or Hiſtorical Remarks on the Commanders in Chief, Generals of Diviſion, &c. Vice-Admirals, Rear-Admirals, &c. who commanded the French Armies; from the beginning of the Revolution until the year XIII. *A Work in Seven Volumes, ornamented with Portraits.* By. F. Babié and L. Beaumont. Printed by Barba, at Paris, year XIII, or 1805.

THE authors or compilers of this work, in announcing that the Military Gallery contains, in an alphabetical order, Remarks concerning all Commanders in Chief, and Generals of Diviſion, do not long keep the reader in the dark, as to the motives of this publication, or for what purpoſe it has been compoſed. They ſtate p. 10, in the preface "that all thoſe Generals *groupe* themſelves round Buonaparté, who gives a *new luſtre* to every thing ſurrounding him; that this hero is the *ſoul* of their work, to whom, *no doubt*, all readers of thoſe remarks apply the motto: "*Nec pluribus impar.*" In this groupe it is not ſuppoſed that Moreau, Macdonald, Le Courbe, Pichegru, Kleber, and other French Generals, injured or murdered by the Corſican Uſurper, will be found, or if found, that they are not in their places. They are, however, the firſt and beſt of the Revolutionary commanders. For the ſake of humanity, we hope that the motto is juſtly and will continue *excluſively* to be applied to the great criminal Napolean Buonaparté.

The firſt volume contains remarks on twenty-three Generals, of theſe, with the exception of Andreoſſy, Augereau, Bernadotte, Berthier, Bournonville, and Bon, not one enjoys any military celebrity. As many of theſe Generals, have, themſelves, furniſhed the materials for this publication, our readers, who are acquainted with French *modeſty*, and who have, during the laſt war, read their *modeſt* reports to the Committee of Public Safety, to the Directory, and to the Conſul,

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may eaſily gueſs, that exaggeration has excluded impartiality, and vanity benighted truth.

General Andreoſſy, is one of thoſe few republican Generals to whom the crime of rebellion is the only reproach. His hands are not ſtained with the blood or plunder of butchered victims; but his honour as a gentleman by birth, and his character as a man of talents, are irrevocably polluted with thoſe foul taints of unprincipled ambition, which ſacrifice duty to celebrity, and conſcience to power. The man who wilfully ſerves a bad cauſe, is more contemptible, and puniſhable than he, who, from ignorance or fanaticiſm, imagines, that in combating for upſtart tyrants, for a Robeſpierre, for a Barras, or for a Buonaparté, he combats for liberty and equality.

It was ſaid, that by the appointment of the *pure* Andreoſſy, as an ambaſſador to this country, Buonaparté intended a compliment to the Britiſh Nation and its Sovereign. The fact, however, that this general had been at the head of that commiſſion, inſtituted by the Corſican in 1800, for the *ſole purpoſe* of deviſing the means of conquering or ruining Great Britain, and according to whoſe advice, Boulogne was fortified, proves that the appointment was an indirect threat, and a direct inſult. In the volume before us, p. 21, it is ſtated,

"That on the 25th Ventoſe, year 6, or the 27th of February, 1798, Andreoſſy was choſen one of the Four Commiſſioners to make and organize the preparations for a deſcent upon England. Worthy of the confidence of the Directory, and of his fellow-labourers, he haſtened the preparations, and the ſucceſs was conſidered as certain. Every Frenchman's attention and wiſhes were turned towards the proud Albion. But a genius had conceived a vaſt and ſublime project; the Directory will ſecond the ardour of the chief and the courage of the ſoldier, or perhaps, it had an *arrière penſée*, that of exiling a great man, and the heroes of Alps, of Italy, and of the Tyrol. Already Toulon ſaw within its walls, our ſoldiers, our generals, and Buonaparté; already the air moved the colours of that ſquadron which was deſtined to convey the French ſoldiers to African ground, to gather an abundant harveſt of laurels and of *glory*. Andreoſſy could not leave his general, the children of victory could not be ſeparated. Andreoſſy determined to join the expedition to Egypt, and his works, his talents, became uſeful to his country even in a foreign clime."

From this paragraph, it is evident, that eve nunder the Directory, Andreoſſy had been intruſted to prepare the ſubjugation of the Britiſh Empire. Buonaparté's repreſentative at the Court of St. James's, was therefore the *only* general of France, who had previouſly for years, made the deſtruction of Britiſh Independence, his *only* ſtudy, and whoſe preſence in this country evidently announced, that the precarious peace only, ſuſpended for a time, his maſter's audacious and outrageous plans of ruin. The chief of the annihilating commiſſion was certainly more dangerous in London, protected by the laws of nations, than at Paris poring over the military archives.—Andreoſſy's embaſſy is the beſt proof of Buonaparté's *ſincere* wiſh to continue in peace with England.

Augereau

Augereau is one of the moſt vulgar, perverſe, and barbarous characters with which the French Revolutionary Annals abound. Though he is in this gallery repreſented, under the name of a brave ſoldier, as a deſperate partizan rather than an able general, ſome traits of his cruelty have been admitted into it. In relating p. 84, that the inhabitants of the town of Lugo, revolted in 1796, againſt the French, who were plundering their country, though belonging to the *neutral* Pope, the author obſerves,

"It is pretended, that on this occaſion, upwards of 1000 perſons, among the *revolted* were killed or wounded, together with about 200 French troops. The town was afterwards ſurrounded, and given up to the troops during three hours, who had been *promiſed* its pillage. Every thing was laid waſte; every individual, met with arms in his hands, was killed; *women* and *children* were only *ſpared*. The *victorious* army returned to Bologna *with an immenſe booty*, which was immediately ſold on the public place."

As Augereau is now the Commander in Chief of an army collected round Breſt, ſaid to be deſtined to invade Ireland, we think it our duty to lay before our readers ſome particulars of his conduct on this occaſion, as a ſpecimen of *French fraternity*, and of what countries attacked by him have to expect from himſelf and from the banditti under him.

"In July, 1796, the inhabitants of the town of Lugo roſe againſt their French tyrants, and Augereau went thither *to re-eſtabliſh order*. With his numerous armed banditti he ſoon diſperſed ſome diſarmed citizens, and defenceleſs women and children." To inſpire the Italians with terror of French Republican *juſtice*, he gave up the town to pillage for three hours, and widows were violated by the ſide of their murdered huſbands, and virgins raviſhed between the butchered and mutilated carcaſſes of their fathers and brothers. To finiſh this ſcene of *true* French fraternity, the principal church was ordered to be cleared, and at night all females above ten, and under forty, were ordered, *under pain of death, to preſent themſelves,* NAKED, *at a civic feaſt, given by Augereau, in this* CHURCH. The inhuman and ſacrilegious abominations which took place that night, are deſcribed in a work printed at Verona, in 1799, and called, "*Les Crimes des Republicaines en Italie*;" but they are too terrible and too ſhocking to be related to Engliſh readers. It is, however, proper to obſerve, that if Augereau committed, and permitted his ſoldiers to commit theſe cruelties, his Commander in Chief, Buonaparté, approved of them, and he advanced in the good graces of the Corſican Conqueror of Italy, in proportion as his conduct was barbarous towards the Italians." See the *Revolutionary Plutarch*, Vol. I. P. 261. 3d edition.

After Augereau's return from this *glorious* expedition, he publiſhed the following proclamation, addreſſed to the inhabitants of Bologna.

"You have juſt ſeen a terrible example; the blood is ſtill reeking at Lugo.—Lugo calm, Lugo tranquil, would have been *reſpected;* as you, it would have enjoyed *peace*; mothers would not have to mourn their ſons, widows their huſbands, and orphans the authors of their days. Let this dreadful

dreadful leſſon inſtruct you, and inform you of the *value* of the *friendſhip* of the French. It is a volcano when irritated; it overturns, it devours every thing oppoſing its irruption. On the contrary, it *protects*, it *careſſes* every body demanding its ſupport; but French confidence muſt be acquired by ſome act which ſerves as a pledge of not being betrayed. For too long time and too often the *good faith* (*bonne foi*) of the French has been abuſed." *Galerie Militaire*, P. 85. Vol. I.

This proclamation was followed by a rigorous decree, but ſuch as the *tranquility* of the country, and the *ſecurity* of the French armies demanded. (Idem, p. 86.) This decree ordered all arms, of every deſcription, to be delivered up to Commiſſaries, who were to make a general domiciliary viſit. The *ſcruples* of theſe Commiſſaries extended the ſignification of *arms* to knives and forks, particularly thoſe of ſilver. A forced contribution was beſides alſo, with requiſitions of plate, pictures, furniture, cloathes, cambric, muſlin, lace, and even JEWELS, all for the *ſervice* of the French armies, and of their *hoſpitals*. Some Nuns were, beſides, ordered to be provided for Augereau and his Staff, whoſe outrages killed ſome, deprived others, from terror, of their reaſon, and all of their innocence and honour. Our limits do not permit us to mention but theſe few of the many and horrible outrages committed by a General now intended to *regenerate* Ireland.

Bernadotte is more known for his inſolence when a Grenadier Ambaſſador at Vienna, in 1796, than for his exploits as a General.

Berthier, the friend and companion of La Fayette, in 1789, as well as of Buonaparté in 1798 and 1799, has been the tool of all factions, and the ſlave of the former, as well as of the preſent Emperor of faction. He certainly poſſeſſes great military talents, but his want of energy and of principle, makes him accept a ſecond when he might command a firſt place, and, after having revolted in the name of liberty, fight for the eſtabliſhment of an organized ſlavery, under the moſt contemptible of uſurpers, and the moſt cruel of deſpots.

Bournonville, without birth or talents, owes his revolutionary notoriety to intrigues, and to his impriſonment in Auſtria, after having been delivered up by Dumourier, in 1793. In the account of him in the Military Gallery, Vol. I. P. 329. it is ſtated, "That, in March, 1793, upon the road from Mons to Maeſtricht, an Aide-de-camp of the Landgrave of Heſſe-Caſſel had declared to Bournonville, that the Republican Armies owed their ſucceſſes, in the campaign of 1792, entirely to the clemency and generoſity of Louis XVI. becauſe the Auſtrians and Pruſſians might eaſily have penetrated as far as Paris, had they not been ſtopped by a letter, which this unfortunate Monarch wrote from the Temple to the King of Pruſſia, near Chalons." As Bournonville was then a Commander under Dumourier, his authority is not to be paſſed over in ſilence, where it can clear up this part of hiſtory, which is ſo much obſcured by contradictory reports. It is aſſerted that he has furniſhed this anecdote himſelf.

General Bon is known for his bravery in Italy and Egypt, and for having

having been ſacrificed in Buonaparté's mad, raſh, and deſperate attack on St. John of Acre, in the ſpring of 1799. He, with thouſands of others, fell a victim to the Corſican's ignorance, ambition, obſtinacy, and inhumanity, in the expedition to Syria.

Beſides theſe Generals, two degraded noblemen, Beauharnois and Biron, ſwell the 1ſt volume. All the official letters of the former, in which, in ſpeaking of the republic, the praiſes of himſelf are inſerted, no doubt, *by order*. His laſt letter to his wife, the preſent mock Empreſs, written in priſon the day before his execution, by his new ſovereign, the ſovereign people, in which he conjures her to re-eſtabliſh his memory, by aſſuring the republic that his WHOLE life has been dedicated to the cauſe of *liberty* and *equality*, is left out alſo *by order*, particularly as he recommends to her to implant in the minds of her children (the preſent revolutionary *ſerene* highneſs Eugenius Beauharnois, and her revolutionary *imperial* highneſs Princeſs Louis Buonaparté) the ſame notions and principles of *liberty* and *equality*. He has been well obeyed. See *Dictionnaire Biographique*, Vol. I. Art. *Beauharnois*.

The Duke of Biron was the accomplice of the late Philip Egalité, and for his rebellion guillotined by his fellow rebels. In aſcending the ſcaffold he exclaimed, "Had I ſerved my King with the ſame zeal and fidelity with which I have ſerved his aſſaſſins, he would have rewarded me in a different manner." We recommend this anecdote to the remembrance of the factious nobility of our own country.

The ſecond volume, containing the ſketches of the ſame number of Generals, begins with an elaborate account of Buonaparté, of his achievements, and of his *glory*. It repeats every thing which the baſeſt and moſt diſguſting flattery has invented, and relates as facts, abſurd and ridiculous anecdotes, fabricated, ſince Buonaparté's uſurpation, by his literary ſlaves or military ſycophants. As a proof of the veracity of the compilers, we will tranſlate from page 6, what is ſaid of his *brilliant* campaign in the ſtreets of Paris, on the 6th of October, 1795, where, in butchering 8000 men, women, and children, he conquered his preſent wife, then the miſtreſs of the regicide Barras.

"This day (the 6th of October) was, however, leſs diſaſtrous than it might have been, and it is to Buonaparté that the Pariſians are indebted for this *benefit*. The Pariſians, ſaid an officer, queſtioned concerning that day, do not know all their *obligations* to Buonaparté; had he followed, with rigour, the orders given him, never had any day before been more bloody."

It is a curious compliment to a General, to ſtate, that he has diſobeyed the orders of his ſuperiors; of this fault, however, we are ready to acquit Buonaparté, who, when any atrocious or deliberate crimes were to be perpetrated, *always* exceeded, never diminiſhed, the rigour of the orders which he had received from others or had given to others. His murders at Toulon cauſed him to be arreſted as a terroriſt, becauſe he had exceeded his orders. The drowning, ſtrangling, and poiſoning of his

own wounded ſoldiers in Italy and Egypt, and the maſſacre of the Turkiſh priſoners before Jaffa, were not ordered by his ſuperiors of the Directory. Even his enormities in the ſtreets of Paris were ſuch, that Barras himſelf diſowned them, and gave the *honour* of them to him to whom it was due. The many thouſand widows and orphans at Paris, who ſtill ſuffer from the fatal conſequences of that day, are living evidences of the *obligations* the Pariſians owe to Buonaparté.

Among the Generals mentioned in the third volume, Dumourier and Dumas are the only two of any known military talents. General Daniem has no place in this gallery, but the general of anti-chambers, Duroc, is much extolled.

Gantheaume, Hoche, Joubert, Jourdan, Kellerman, and Kleber, are the moſt notorious military characters of the fourth volume; and La Fayette, Laſnes, Le Clerc, Le Courbe, Linois, Luckner, Macdonald, Marceaux, Maſſena, and Menou, thoſe of the fifth volume.

In the ſixth volume are found hiſtorical remarks and military accounts of thirty-four Generals, among whom Moreau and Pichegru are foremoſt. Their military exploits are related with leſs exaggeration than thoſe of other inferior Generals, and the reaſon is eaſily gueſſed. In Moreau's life are found the act of accuſation, his defence, and the ſentence of the Tribunal, without any obſervations of the editor's. Becauſe Pichegru is no more to be dreaded by Buonaparté, more juſtice has been done to his talents, than might be expected from perſons writing with bayonets at their elbows. He is ſaid to have died by ſuicide, when all France knows that he was inhumanly and daſtardly murdered by the mutes in the pay of Buonaparté.

The ſeventh and laſt volume contains ſome remarks on forty different Generals, none of whom are much known, either for talents or ucceſs, though ſome of them, ſuch as a Schawenbourg, a Thureau, and a Vandamme, are univerſally deteſted for the crimes and ravages they committed during their commands in Switzerland, La Vendée, and Germany.

The volume finiſhes with what the editor calls "OBSERVATIONS," ſurpaſſing, in their adulation of Buonaparté, and in their abuſe of Great Britain, what was ſo ſhamefully expreſſed in the preface.

The ſketches of all theſe Generals are very *prudently* not biographical but entirely military. It would, indeed, be laughable enough to read of ſerene revolutionary highneſſes and of excellencies, grand officers of the Legion of Honour, baſtard ſons of waſher-women, or the progeny of brothels, nameleſs as well as fatherleſs.

We ſhall, at ſome future day, diſcuſs more fully the merit or defects of this military gallery, correct its numerous errors, and expoſe its no leſs numerous falſehoods.

Hiſtoire

Hiſtoire primitive des Peuples de la Ruſſie, avec une Expoſition complete de toutes les Notions, Locales, Nationales et Traditionelles, neceſſaires à l'intelligence du quatrieme livre d'Herdote. Par le Comte Jean Potocki. 130. 4to. Printed and publiſhed at St. Peterſburg. 1803.

Hiſtory of the ab-original Inhabitants of Ruſſia, with a complete expoſition of all the local, and national and traditional Ideas neceſſary for understanding the Fourth Book of Herodotus. By Count JohnPotocki. _

TO obtain any information of a country ſo remarkable for its emerſion from barbariſm, and rapid ſtrides to the high degree of cultivation and civilization, which it has already arrived at; to recede to the moſt remote æra, and trace the hiſtory of the different nations, of which the ab-original inhabitants of this extenſive empire, conſiſted as far as the ſources will admit, ſo as to afford an opportunity of drawing a comparative line between the paſt and preſent epochas; muſt be highly intereſting to every reflecting mind. Our attention will, undoubtedly, be ſtill further excited, when we learn, that this work is the reſult of twenty years ſtudy, and is the production of a perſon of high diſtinction, ſplendid talents, and known as the author of "*Fragmens Hiſtoriques et Geographiques. Periple du Pont Euxin, Eſſai ſur les Sclaves*, &c. hiſtorical performances which have long ſince fully eſtabliſhed his literary fame. But an additional motive for conſidering it, with ſo much intereſt, is the ſmall number of copies, which have been taken of this work, and amounting only to one hundred, moſt of which our author has preſented to a private circle of friends chiefly in St. Peterſburg, a circumſtance which renders it extremely difficult to obtain a copy beyond the confines of Ruſſia. This we muſt the more regret, becauſe the ſcrutinizing hiſtorian will be deprived of the opportunity of examining its contents. In our preſent number our limits will only permit us to give a few hiſtorical outlines of the work, which will, however, prove the penetration of our author, and the importance of this publication.

In the firſt Chapter, he gives a ſtatement of the different nations, who at preſent inhabit Europe and Aſia, according to their languages. The *firſt claſs* contains thoſe of the *Eaſt*, or the *Samitian* nations, (the Malteſe, Arabs, Syrians, Aſſyrians and Jews). 2. *European or Japhetican* (all Europeans, the Turks and Hungarians excepted. The northern Indians, Perſians, Bucharians, Kurds, Oſſetes, &c.) 3. *Armenians* or *Moſſoch*. 4. *Iberian*, or *Thobel* (Georgians, Kartalineans, Kaketians, Immeretians.) 5. *Caucaſian*, (the Leogians, Miſchgians, Circaſſians, Abaſſers.) 6. *Tſchudes* or *Finns*, (Carelians, Eſthonians, Laplanders, Seiraneans, Permians, Oſtiaks, Borduaneans, Tſhheremiſſeans, Tſchuwaſheans, Woguls, Wotjaks, and Hungarians.) 7. *Samojedes*. 8. *Turks*. 9. *Mantſchu*. 10. *Dſchukaſchirians*. 11. *Arinecians*. 12. *Horiaks*. 13. *Kamtſchadlates* 14. *Serians* (the inhabitants of Thibet, China, Cochinchina and Tonkin.) 15. Malays.

15. Malays. 16. *Bemanes* (the inhabitants of Siam, Ava, and Pegu) 17. *Hindus.* In the ſecond chapter we are preſented with a very elaborate inquiry into the hiſtory of the Sclavonian origin. The third Chapter treats of the "*Origines Lithuanienſes*, or Celto-Sytiques." Chap. IV. conſiders the "Origines Getes ou Valaches," at preſent the Wallachians. The fifth explains the hiſtory of the "*Origines Sarmates.*" Under this head, we are preſented with a new derivation of the word "Amazon," the *Ayor Pata* of Herodotus, from *Ajor*, *Air*, *Er* which in the Scythian language denoted a *man*, and *Pata*, to *ſlay*. Concerning the Roxalans, as mentioned by Strabo, we ſhall ſelect the following remark on the etymology of that term, in the words of our author.

"Theſe Roxalans, of almoſt Germanic origin, are called Ruſſiatz, by the Armenian geographer. They ſtopped on the Niemer; one of the branches of this river, thence took the name of Ruſna, and the Nilmen muſt have derived its name from that of Niemey, which would ſufficiently agree with that of a people of Germanic origin, as mentioned by Strabo. Theſe Ruſſiatz of the Niemen were governed by Varags, or Swediſh Princes of a race nearly ſimilar to that of the Germans, and in ſome parts they are ſtill called the Swediſh Roxalans. It was to theſe Varags that the people of Novogorod applied to have Princes to govern them. The Ruſſian Varags paſſed the ſea and went in ſearch of Ruric in Sweden, while another portion of theſe people went and eſtabliſhed themſelves at Novogorod, in what is now called Starai-Rees. But this eſtabliſhment was not of long duration. Moſt of the Ruſſian Varags embarked with Oſkold and Dir, and took Kiow, where they formed a new eſtabliſhment, and entered into treaties with the Greeks of Conſtantinople."

In the ſixth Chapter, our author gives us an account of the "*Origines Tſchcoudes*;" and in the ſeventh, he traced the "*Origines* of the *Tartars.*" He here exhibits, in a maſterly and comprehenſive manner, the hiſtory of the Tartars, from the firſt mention of them, under the name of the Scythians. He furniſhes us with ample details of the various tribes of which this people conſiſted; nor has he omitted to point out with accuracy the parts inhabited by each, atteſted by hiſtorical documents. We are alſo favoured with ſome intereſting information reſpecting the ſeven languages uſed by the Græco-Scythians, mentioned by Herodotus; theſe were according to our author, the language of *Callipedes*, along the borders of the bog, from Olbia to Bohopol; 2. of the *agricultural Scythians*, of the tribe of the Iſchudes, on the Dnieper and Moloſchnewody; 2. of the *Buäins*, on the left ſhore of the Don, from its ſource to the Wolga; 4. of the *Thyſſagetes*, or Alanes, who inhabited the right ſhore of the Wolga, from Novogorod to Saratows; 5. of the Biſchkirs, deſcendants from the Turks; 6. of the Sacens, fugitives of the Skolos, who were the progenitors of the Tartars in Siberia; and 7, of the *bald Scythians*, among whom our author diſcovers Kalmuck prieſts. Of his competency to this inveſtigation, we have no reaſon to doubt;

his

his illuſtrations bearing ſtrong impreſſions of a mind truly philoſophical, and endowed with the genius of obſervation.

The eighth chapter embraces the hiſtory of the "*nations inhabiting the Caucaſus,*" namely the Leſgians, Miſchegans, Abaſſians, and Tſcherkeſſians or Circaſſians, of whom we find accounts in Herodotus, Strabo, &c. Chapter IX. takes a ſhort view of the "*Origines Ibériennes,*" the people of Georgia. Our author conſiders the hiſtory of this ancient people of the firſt importance, and deems it, at preſent, premature to attempt to offer a complete view of them; the country having been but recently annexed to the Ruſſian empire, but he flatters himſelf with ſoon obtaining a correct chronological ſurvey of the different occurrences, from the remoteſt ages. Chapter X. illuſtrates the hiſtory of the "*Origines Phrygiennes.* Among other lucubrations concerning them, we learn that Jeremias, in meaning the different empires of *Aſia Minor*, notices *Aſkanaz*, which *Aſkani Phrygia.* Some excellent remarks are made on the hiſtory of the language of the Phrygians. In the tenth chapter, our author treats of the hiſtory of the "*Origines Armeniennes*;" and in the eleventh, preſents us with a "*Commentary on the tenth chapter of Geneſis.*" Our author concludes his work with an inquiry concerning the *two deluges*, of which the Greek authors have left ſome accounts, and of which ſome veſtiges are aſſerted to be ſtill extant in the Southern parts of the Ruſſian empire; he obſerves, "in order to attain my object, I travelled to the Crimea with Profeſſor Pallas; we diſcuſſed every point together; and if I may ſo expreſs myſelf, we collated the hiſtory of man with that of nature."

From this ſketch, an inference may be fairly drawn, that the preſent work would form a moſt intereſting companion to Pallas's travels; and our regret muſt, therefore, be the greater, that ſo much valuable information ſhould be witheld from the poſſeſſion of the learned. It is well worthy of tranſlation, and we ſhall at any time be glad to ſee it in an Engliſh dreſs.

Leonhard Meiſter's Helvetiſche Revolutions Geſchichte. Vom Aufbruche der Revolution, bis zur Beendigung der Helvetiſchen Conſulta in Paris. Zweyte, verbeſſerte Auflage. 1803. 8vo. Pp. 141.

Leonhard Meiſter's Hiſtory of the Helvetic Revolution. From the Commencement of the Revolution to the Cloſe of the Conſulta in Paris. Second improved edition.

IT is not a matter of ſurprize, that various attempts ſhould have been made on the Continent to publiſh a ſurvey of one of the moſt important æras in the annals of Helvetia; a country, which, from the foundation of its liberty, to the preſent moment, has invariably claimed the attention of all Europe. We may ſafely aver, that a generous, but unavailing, ſympathy, was never felt ſtronger for any country, labouring under a national calamity, than was enter-

tained for Helvetia during her late ſufferings, inflicted by France, on pouring in her military banditti. But that barbarous tranſaction is too recent in the recollection of every reader to need any recapitulation, and the picture is almoſt too diſguſting to deſcribe. Nevertheleſs crimes, ſo unexampled in hiſtory, ſhould be tranſmitted to poſterity, as a warning to future ages, and to point out the neceſſity of domeſtic harmony and union, as the ſureſt means of repelling foreign invaſions, and from an inattention to which we may principally attribute the facility with which the French made a conqueſt of that once happy country, ſo lately the aſylum of thoſe victims, who, in their native land, had been the objects of perſecution.

Of a period ſo intereſting, it was but natural to ſuppoſe, that men ſhould have been inſtigated to exhibit the particulars, and that, by each party, endeavours would be made to give a partial ſtatement of the various occurrences, conſiſtent with their own principles. But from the contiguity of France, and ſome of the factious anarchiſts being ſtill in power, it could hardly be expected, that a native would have dared to preſent the public with a fair and candid narrative. Our author certainly has, in the title-page, held out greater promiſes than the peruſal of his work will fulfil. Yet we are happy to obſerve, that this deficiency is not the reſult of want of ability, but has probably proceeded only from the motive above mentioned. Indeed the publication itſelf, imperfect as it is, gives us the moſt convincing proofs of his talents and impartiality in diſcuſſing ſuch intricate details.

In a conciſe and correct manner Mr M. has here preſented us only with a recapitulation of the moſt important occurrences which took place, particularly towards the concluſion of that peculiar cataſtrophe—the overthrow of the Swiſs Government. When he takes a ſurvey of the hiſtory of the revolution in Switzerland, to the year 1801, he frequently refers to another work, publiſhed by himſelf, entitled, "The Hiſtory of Helvetia," and therefore gives here only a ſketch of the revolutionary occurrences previous to that period, and follows it up to the commencement of the year 1803, at which time they were terminated by the mediation of Buonaparté, who gave them what he called a definitive conſtitution, and of which a copy is annexed to this work.

Speaking of the preſent ſtate of Switzerland, he ſays, "If the introduction of liberty and equality prove obnoxious to thoſe families, who, in former times, were entitled to certain privileges, it ought to be conſidered, that to the peaſant, it cannot fail to afford joyful tidings. But to the latter, this new conſtitution was too foreign, and the means by which it was introduced, too oppreſſive; the fruit of the tree of liberty too unpalatable, and its culture too ſlightly underſtood. Acceſs was undoubtedly afforded him to the different offices; but then the far greater part of the people were deficient either of fortune, or ability, and connection, by which they could have attained

tained to them. The more uncertain this new order of things appears to them, the more eaſily are they influenced by counter-revolutionary inſinuations; or, at the utmoſt, they view, with indifference, the ſtruggles of the different parties. During theſe conteſts, the more uncertain poſſeſſion and acquiſition are, the greater will be the anxiety of every one to hide his ſmall pittance, the fruit of his labour, and the more readily he yields to corruption. Deſpondency for the welfare of one's native country is immediately attributed to faction." &c. &c.

This ſimple paſſage will ſufficiently ſhew the influence under which the author has written, and will enable the reader to draw a juſt inference as to the miſerable ſtate of the ſubjugated inhabitants. That patriotic deſpondency will be conſidered and puniſhed as *factious*, no one can doubt, as long as the Uſurper of France is permitted, by Divine ordination, to maintain his deteſted ſway; nor can the unhappy people of Switzerland preſume upon enjoying an iota of liberty till the period of his extermination.

MISCELLANEOUS.

The Riſe, Progreſs, and Nature of Popery. By Jacob Mentor, Esq.

"No true Proteſtant can ſwear blind obedience to Church governors in all things: it is the higheſt uſurpation to rob men of the liberty of their judgment." CHILLINGWORTH.

"Mental faculties are ſubject to mental powers alone. Opinion and prejudice cannot be influenced, or convinced, or reformed; ſave by reaſon or the letting in of truth upon the ſoul." BROOKE's *Trial of Catholics.*

AFTER Jeſus Chriſt had aſcended into heaven, his few diſciples aſſembled by themſelves in one place; and were of *one accord*, of one heart, mind, and judgment; and *continued* thus for ſome time, in prayer and ſupplication, in fellowſhip, and in the apoſtolic doctrine. They were ready to communicate aſſiſtance to each other both in temporals and ſpirituals; for none looked upon what he poſſeſſed to be his own; ſo that there was none among them that was in want. But very ſoon a ſelfiſh ſpirit appeared in ſome who had joined them: theſe were openly detected in prevarication, and were cut off ſuddenly by an awful judgment, in order to deter others from the like vile practice in future.

Whilſt the number of profeſſors increaſed, there were individuals (like Simon Magus) who joined them from lucrative motives. Others wiſhed to have the pre-eminence, and aſſumed the office of teachers, to which God had not called them. Some likewiſe loved filthy lucre, and (like *Demas*) conformed again to the world. Hence ſo early as St. Paul's time, he informs us that the *myſtery of iniquity* began to work; which increaſed in ſucceeding ages, and has been continued either in a leſſer or greater degree even to the preſent day.

Myſtery implies ſome thing abſtruſe; ſecret, or what is not eaſily diſcerned. And this myſtery was not ſo much open ſin, as a diſſembled piety;

tained for Helvetia during her late ſufferings, inflicted by France, on pouring in her military banditti. But that barbarous tranſaction is too recent in the recollection of every reader to need any recapitulation, and the picture is almoſt too diſguſting to deſcribe. Nevertheleſs crimes, ſo unexampled in hiſtory, ſhould be tranſmitted to poſterity, as a warning to future ages, and to point out the neceſſity of domeſtic harmony and union, as the ſureſt means of repelling foreign invaſions, and from an inattention to which we may principally attribute the facility with which the French made a conqueſt of that once happy country, ſo lately the aſylum of thoſe victims, who, in their native land, had been the objects of perſecution.

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In a conciſe and correct manner Mr M. has here preſented us only with a recapitulation of the moſt important occurrences which took place, particularly towards the concluſion of that peculiar cataſtrophe—the overthrow of the Swiſs Government. When he takes a ſurvey of the hiſtory of the revolution in Switzerland, to the year 1801, he frequently refers to another work, publiſhed by himſelf, entitled, "The Hiſtory of Helvetia," and therefore gives here only a ſketch of the revolutionary occurrences previous to that period, and follows it up to the commencement of the year 1803, at which time they were terminated by the mediation of Buonaparté, who gave them what he called a definitive conſtitution, and of which a copy is annexed to this work.

Speaking of the preſent ſtate of Switzerland, he ſays, "If the introduction of liberty and equality prove obnoxious to thoſe families, who, in former times, were entitled to certain privileges, it ought to be conſidered, that to the peaſant, it cannot fail to afford joyful tidings. But to the latter, this new conſtitution was too foreign, and the means by which it was introduced, too oppreſſive; the fruit of the tree of liberty too unpalatable, and its culture too ſlightly underſtood. Acceſs was undoubtedly afforded him to the different offices; but then the far greater part of the people were deficient either of fortune, or ability, and connection, by which they could have attained

tained to them. The more uncertain this new order of things appears to them, the more eaſily are they influenced by counter-revolutionary inſinuations; or, at the utmoſt, they view, with indifference, the ſtruggles of the different parties. During theſe conteſts, the more uncertain poſſeſſion and acquiſition are, the greater will be the anxiety of every one to hide his ſmall pittance, the fruit of his labour, and the more readily he yields to corruption. Deſpondency for the welfare of one's native country is immediately attributed to faction." &c. &c.

This ſimple paſſage will ſufficiently ſhew the influence under which the author has written, and will enable the reader to draw a juſt inference as to the miſerable ſtate of the ſubjugated inhabitants. That patriotic deſpondency will be conſidered and puniſhed as *factious*, no one can doubt, as long as the Uſurper of France is permitted, by Divine ordination, to maintain his deteſted ſway; nor can the unhappy people of Switzerland preſume upon enjoying an iota of liberty till the period of his extermination.

MISCELLANEOUS.

The Riſe, Progreſs, and Nature of Popery. By Jacob Mentor, Esq.

"No true Proteſtant can ſwear blind obedience to Church governors in all things: it is the higheſt uſurpation to rob men of the liberty of their judgment." CHILLINGWORTH.

"Mental faculties are ſubject to mental powers alone. Opinion and prejudice cannot be influenced, or convinced, or reformed; ſave by reaſon or the letting in of truth upon the ſoul." BROOKE's *Trial of Catholics.*

AFTER Jeſus Chriſt had aſcended into heaven, his few diſciples aſſembled by themſelves in one place; and were of *one accord*, of one heart, mind, and judgment; and *continued* thus for ſome time, in prayer and ſupplication, in fellowſhip, and in the apoſtolic doctrine. They were ready to communicate aſſiſtance to each other both in temporals and ſpirituals; for none looked upon what he poſſeſſed to be his own; ſo that there was none among them that was in want. But very ſoon a ſelfiſh ſpirit appeared in ſome who had joined them: theſe were openly detected in prevarication, and were cut off ſuddenly by an awful judgment, in order to deter others from the like vile practice in future.

Whilſt the number of profeſſors increaſed, there were individuals (like Simon Magus) who joined them from lucrative motives. Others wiſhed to have the pre-eminence, and aſſumed the office of teachers, to which God had not called them. Some likewiſe loved filthy lucre, and (like *Demas*) conformed again to the world. Hence ſo early as St. Paul's time, he informs us that the *myſtery of iniquity* began to work; which increaſed in ſucceeding ages, and has been continued either in a leſſer or greater degree even to the preſent day.

Myſtery implies ſome thing abſtruſe, ſecret, or what is not eaſily diſcerned. And this myſtery was not ſo much open ſin, as a diſſembled piety;

or wickedneſs under the form of godlineſs, managed with craft and cunning. It was working ſecretly like a mole under ground; and introduced gradually new inventions and traditions of men, under pretence of greater reverence and devotion, and of doing ſervice to the Church. If was not among the heathen or the Jews that this originated; but among the profeſſors of Chriſtianity.

It is true, that during the three firſt centuries, the real Chriſtians were greatly harraſſed and perſecuted; and it was only the unſtable or the weak that were compelled by the Pagans to renounce their profeſſion, through fear of death. Therefore the heathen emperors were for a time the inſtruments or means of reſtraining this myſtery: for the Chriſtians were moſtly all poor, and there was but little inducement for any to join them through lucrative views. But, when the Emperor Conſtantine commenced Chriſtian, and heaped favours and honours upon the teachers, as well as upon ſome private members; then luxury, eaſe, and honours brought in a full tide of lukewarmneſs and its concomitant evils upon the Church; ſo that the myſtery of iniquity increaſed rapidly for three centuries more, until it arrived at its full heighth in the year 606, when *Phocas* declared the Biſhop of Rome univerſal Biſhop, and the Church of Rome the head of all Churches. Then the wicked one, or *man of ſin,* was *revealed* or diſcovered; at leaſt, every one that had any ſpiritual diſcernment might eaſily perceive that this was Antichriſt; ſeeing he exalted himſelf above all magiſtrates, (who are often called *gods* in ſcripture) and even above the emperor himſelf; and aſſumed the title of a vice-god upon earth.

Now followed a night of groſs darkneſs, which enveloped all Chriſtendom for ſeveral ages: though, in the worſt of times, there were ſome faint glimmerings of light among a few individuals, who lived in retirement, or fled from the ſtroke of perſecuting power. Among the poor in ſpirit God always delights to dwell; and wherever there has been a revival of religion in any age, it has generally began among the poor. It has often been remarked, that it was beſt with the Church in her poverty or low eſtate. And what is true concerning the Church, conſidered as a collective body, moſt commonly holds good reſpecting individuals, of whom that body is compoſed. Nations, in their infant ſtate, and during the time of their hardihood, become valiant and victorious: but luxury and eaſe enervate and gradually bring them to ruin. So it has frequently fared with Churches, or collective bodies of profeſſing Chriſtians.

When ſocieties became enlarged, and, conſequently, more complex; this afforded an opportunity for ambitious and deſigning men to gain an aſcendancy over the minds and liberty of the people; who being ſimple and unſuſpecting, were long before they could diſcover where the fault lay; until the abuſe of power at length became ſo glaring, that the ſufferers were aggravated to call the right in queſtion. But, even then the few individuals, who began to ſee and to think for themſelves, found great difficulty in communicating their thoughts to others: becauſe baſe men, when ſeated in power, are always jealous and vigilant, and uſe every mean to cruſh the liberty of thought or freedom of ſpeech: for guilt always dreads a ſtrict inveſtigation. Hence aroſe the Inquiſition; where the moſt faithful, honeſt, and upright men were dragged; and there condemned and executed, or put to the moſt excruciating tortures, merely for a thought or a word. Here their enemies were judges, witneſſes, and executioners. Multitudes of informers were encouraged and ſuborned, and much ſophiſtry uſed to

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put wrong conſtructions upon the moſt innocent expreſſions. Theſe crafty men uſed quibbling, chicanery, and guile; and when they were puſhed hard by arguments drawn from reaſon and common ſenſe, they ſtrove to evade all by ſaying "the Church has determined it ſo; and the Church is infallible." General councils likewiſe were reſorted to as a ſubterfuge for error: But, as "general councils are an aſſembly of men, all of whom are not governed by the ſpirit and word of God, they may err, and ſome times have erred, even in things pertaining unto God*."

Father *Paul* of Venice, who was a good judge in this matter, and who wrote the hiſtory of the Council of Trent, ſaith of general councils,—"Let no man expect good from them: for the needy and the ambitious (who always conſtitute a majority) will unite to make or ſupport a Pope." In theſe and ſuch like aſſemblies, it often happens that thoſe who are the wiſeſt men, and who might give the beſt advice, are modeſt and diffident, ſo as to withold their opinion; or are borne down by a majority of thoſe that are more forward and domineering. It is true, that in all aſſemblies, whether eccleſiaſtical or civil, the ſenſe is taken by a majority: but this is by no means a mark of infallibility, or a certain criterion to judge by.

Now, by theſe means the Church crept up to be a motley mixture of ſecular and ſpiritual power blended together. Whereas Chriſt ſaid that *his kingdom is not of this world*: his religion is the fartheſt removed from policy or intrigue, craftineſs or diſſimulation, that can poſſibly be conceived: for *ſimplicity* and godly *ſincerity*, conſtitute one principal part of it. And, indeed, they who think to ſerve the intereſt of Chriſt, or of true religion, by any thing which in the leaſt favours of guile; act contrary to his mind, and in reality hurt his cauſe. For, prevarication, diſſimulation, or mental reſervation never did good to any cauſe whatſoever. Yet what are called "pious frauds" have been practiſed, and it is to be feared are ſtill practiſed, by ſome who have the effrontery to call themſelves by the name of Chriſt. A pious fraud implies a contradiction in terms: for, if there be fraud, there can be no piety. Truth is plain and ſimple; ſhe requires no falſe ornaments; but always appears to beſt advantage in her native dreſs. There may be ſome plauſibility, and even a part of the truth, in what is related: and yet by throwing in ſome falſe colouring, and mixing it with much dexterity, and by ſuppreſſing a principal part of the truth; the ſubject may be ſo diſguiſed, and ſo contrary to fact, as to become, in reality a lye in the ſight of him who is a ſearcher of the heart. The apoſtle ſaith (Epheſ. iv. 25.) *putting away lying let every man ſpeak truth with his neighbour.* And we are informed in the Revelation, that none ſhall enter the new Jeruſalem, who *work abomination*, or fabricate a lye: but they ſhall be *without* among *whoremongers, murderers, and idolaters.* (Rev. xxi. 27.—xxii. 15.) Let fraud, then, and every ſpecies of diſſimulation or guile be for ever baniſhed from all denominations of people, whether they be called Papiſts, Proteſtants, Jews, Mahometans, or Pagans: for, theſe things cannot bear the ſcrutiny of the all-ſeeing eye.

But, here it muſt be obſerved, that when ſome men in our times began to expoſe the fraud and ſuperſtition of Romiſh prieſts; not being poſſeſſed of

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* See the 21ſt article of the Church of England.

true

true religion themſelves, they knew not how to diſtinguiſh between what was *real* and the abuſe of it. Therefore, in levelling their ſhafts of ridicule againſt ſuperſtition and prieſt-craft; they endeavoured to undermine the foundation of all religious ſentiment, and to baniſh Chriſtianity itſelf out of the world. But it is contrary to all ſound reaſoning, from the *abuse* of any thing, to argue againſt its uſe. The foundation of Chriſtianity ſtandeth ſure, and will ſtand unalterable in its nature, whether men build upon it *wood, hay,* or *ſtubble*; *gold, ſilver,* or *precious ſtones.*

That ignorance is the mother of devotion, is a well known maxim held by a certain Church: therefore the common people (who conſtitute the bulk of mankind) were kept in ignorance by the prieſts*, that they might be the more obedient, and might indirectly miniſter to their vices; or at leaſt not minutely look into them. Their minds were often kept in a continual hurry and agitation; ſo that they were deprived of leiſure and inclination to ſcrutinize the miſcarriages of their teachers. Thus, by creating parties and diviſions among the people, and playing them againſt each other, the prieſts contrived to rule both; and even made them the tools of fabricating their own ſhackles, and of rivetting their chains.

Some perſons, who felt the power of real religion, and ſaw with horror the flood of iniquity which ſeemed to carry all before it; began to form a reſolution to fly from it into caves, foreſts, or mountains! where they might worſhip God and enjoy themſelves in tranquility. And to theſe more and more individuals joined themſelves from time to time. Thus were monaſtries and convents founded, or religious fraternities formed. And, though we can ſcarcely doubt but theſe perſons were at firſt conſcientious, and of an upright intention, though perhaps tinctured a little with enthuſiaſm: yet their ſucceſſors, after ſome time, became gradually inſolent and licentious: and, as they were combined in one common intereſt; and that of a ſecular nature; they uſed every art and colouring to cover each other's vices. Some of them became common and ſturdy beggars; and in them was fulfilled what is recorded of Eli's ſons, "*give it to me, or I will take it by force.*" (1 Sam. ii. 16.)

Theſe religious houſes were the inventors of the method of conveyance: for, as lands or tenements were frequently given for ſuperſtitious uſes; the eccleſiaſtics contrived to have them conveyed to themſelves as a body; and thus they became perpetually inherent in one dead hand; which occaſioned the term of *mortmain* to be applied to theſe and ſuch like alien actions. And, though ſeveral ſtatutes were framed, from time to time, yet their ingenuity ſuggeſted new methods of eluding the laws, and creeping out of ſuch ſtatutes as were formed againſt them. When they had been driven out of their former holds, they deviſed another method of conveyance, not to themſelves directly, but to nominal feoſees for the uſe of the religious houſes. Thus they diſtinguiſhed between the poſſeſſion and the uſe; and received the actual profits, while the land remained in the nominal feoſee. Whether there be any truſt-deeds, of this or a ſimilar nature, fabricated in our united kingdom at this day, muſt be left to the diſcerning reader to enquire. Theſe

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* Anthony Tyrrel a prieſt tried in the reign of Queen Elizabeth, in his confeſſion, ſaid—"I think that Godly credulity doeth much good for the furthering of the Catholic cauſe."

religious

religious fraternities (in order to evade a ſtatute made in the reigh of Richard the Second) purchaſed tracts of land adjoining to their churches, and conſecrated them by the name of *church yards:* and to theſe and their environs they obtained certain privileges and exemptions to be annexed, ſome of which remain even to the preſent day.*

A community or fraternity of this kind is not only a nuiſance, but may, in time, become very dangerous to the public at large. They get acquainted with the circumſtances and private affairs of families, as well as of individuals; and keep a memorandum book, in which there is a peculiar and private mark annexed to each perſon's name, by which their ſucceſſor, as he travels round, may at one glance know where and to what ſort of perſons he may apply; whether they are of a ſoft and pliable nature, and likely to contribute liberally, and to yield them implicit or paſſive obedience upon all occaſions. But if there are any a little ſtiff, or who dare to think for themſelves, a peculiar ſtigma is affixed to their names, ſo that the travelling brother may beware of them, or treat them with ſupercilious contempt, and ſtir up others againſt them.

It may, perhaps, ſeem ſcarcely neceſſary to guard people againſt ſuch characters in Great Britain or Ireland at *this* day; and yet if they would open their eyes, they might perceive ſomething of the ſame kind, though concealed under another name. There are various methods of extorting money from the ſimples; though not by open force, yet by plauſible ſtories, and by affecting the paſſions, A community of the above deſcription, diffuſed through a nation, may injure thouſands before they are aware. The impoſture, indeed, muſt be carried on now with more policy, and be of a more refined and ſubtle nature than formerly; becauſe there is much light diffuſed abroad: yet ſtill as there are ſome hundreds of thouſands who have no means of being truly informed in theſe matters; it behoves thoſe who have a little diſcernment, to give their neighbours ſuch conſcientious information as may promote the happineſs of mankind, and diſcountenance error, ſuperſtition, and religious tyranny, under whatever ſhape or name it may appear. Truth will always bear the cloſeſt inveſtigation: but guilt is afraid of being dragged from its lurking holes, leaſt its horrid deformity ſhould be expoſed to day-light.

But, they who would inveſtigate matters of this nature, ſhould be ſure to diveſt themſelves of prejudice, before they begin to make the enquiry. Prejudice often forms a thick atmoſphere about the mind; ſo that the rays of truth can ſcarſely penetrate, and are but faintly ſeen. Truth is of no party, but always acts as an impartial unbiaſſed judge. A late worthy character has left behind him the following remarks:—"Few of our moſt able writers on the prophecies ſeem to me to have any idea that they apply equally to the Proteſtant eſtabliſhments, as well as to the Catholic kingdoms." There are many things among us, which, to ſome, are indications that we are not ſo far removed from the old meretricious lady of *Babylon* as we would willingly have the world to believe. A ſpirit of infallibility, in a greater or leſs degree, pervades all parties. We are all popes in our own way: at leaſt, every denomination hath its imperious and overbearing dictators. Thoſe that are ſwollen with imaginary dignity,

* See Ency. Brit. on the word *Mortmain*.

and

and are wiſe in their own eyes; whether found among Epiſcopalians, Preſbyterians, Methodiſts, Quakers, or any other denomination of men, are the Scribes and Phariſees of the day. The pure ſpirit of the *Goſpel* has been baniſhed from the great bodies of profeſſors, and has taken up its abode among a few ſolitary individuals, diſperſed through the ſeveral Churches of Chriſtendom. Men of diſcernment ſeeing this to be the caſe through all denomination, are led to ſuppoſe that there is no truth among *any* of them. But the contrary is true. They have all gotten the ſaving truth; if they would only hold it in piety, charity, and righteouſneſs. Shall the follies of ſome miſtaken individuals ſubvert the nature of things, and the laws of everlaſting truth? Becauſe ſome men are weak, enthuſiaſtic, and enflamed with ſpiritual pride, ſhall we ſay that there is no ſuch thing as ſound religion and good ſenſe in the world? It is exceedingly probable that *Infidelity* muſt firſt become almoſt general among the ſeveral orders of the people, before pure, genuine, purged Chriſtanity can prevail. Erroneous or noxious errors were never more diffuſed than at preſent. However, I do not conſider this in the light of a misfortune to the general cauſe of truth. Truth fears nothing more than inattention. It is too important to be treated with indifference. Oppoſition calls forth and ſharpens the powers of the human mind in its defence. The cauſe of the *Goſpel* hath ever gained by inveſtigation. The ſtronger the adverſaries of Chriſtanity are, the greater will be its triumph: the more it it diſputed, the more indiſputably will it ſhine."*

A ſpirit of perſecution is another branch which grows from the evil root, or *myſtery of iniquity*. But we are not to confine this to the Church of Rome: for, "when Proteſtants fled from the bloody pale, they brought along with them too much of her bloody ſpirit. And when perſecuting popery had almoſt expired in thoſe fires, in which it burned our firſt churchmen; how ſoon did the ſurvivors commence perſecutors of the Preſbyterians? When theſe, forced to fly to New England for reſt, got there the ſtaff of power in their hand; did they not in their turn fall upon, and even hang the Quakers? So univerſally reſtleſs is the ſpirit of perſecution, which inſpires the unrenewed part of mankind, that when people of the ſame religion have no outward oppoſer to tear, they bark at and devour one another."†

"Would you ſee (ſaith Mr. W. Law, in his Addreſs to the Clergy) when and where the kingdoms of this world become a kingdom of God; the prophet tells you that it is *then* and *there* where all enmity ceaſeth. *They ſhall not hurt nor deſtroy in all my holy mountain;* i. e. through all holy Chriſtendom. (Iſai ii 9.) See here that a kingdom of God on the earth is nothing elſe but a kingdom of mere love, where all HURT and DESTROYING is done away, and every work of enmity changed into heavenly love."

Pride and ſelf exaltation conſpire to promote perſecution; but "ſelf-exaltation (ſaith the ſame Mr. Law) is the great enemy to man's riſing out of his fall. When ſelf-exaltation ceaſes, the laſt enemy is deſtroyed, and all that came from the death of *Adam*, is ſwallowed up in victory. Would you ſee the deepeſt root, and iron-ſtrength of pride; you muſt enter into

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* Simpſon's Plea for Religion.

† Fletcher's Appeal to Matter of Fact 129.

the dark chamber of man's ſoul where the light of God (which alone gives humility) being extinguiſhed, *ſelf-exaltation* became the ſtrong man that kept poſſeſſion of the houſe, until a ſtronger than he ſhould come. Whatever Society of Chriſtians, therefore, there be, whoſe religion ſtands upon, or conſiſts in theological deciſions, particular doctrines or opinions; however ardent their zeal may be, yet ſooner or later it will be found that nature is at the bottom; and that a ſelfiſh earthly pride in their own definitions and doctrines, will, by degrees, creep up to the ſame height, and do the very ſame things, which they exclaim againſt in Popes, Cardinals, and Jeſuits. This muſt be the caſe of all fallen Chriſtendom, as well Popiſh as Proteſtant, until ſingle men and churches confeſs, and firmly adhere to this truth, that *our Salvation conſiſts in the life of Jeſus Chriſt in us.* A religion of worldly glory and proſperity carried on under the Goſpel State, hath more of a diabolical nature, than that of the Jewiſh Phariſees. It is the *higheſt* and *laſt* working of the myſtery of iniquity; becauſe it lives to Satan and the world." And to this is annexed human policy and worldly wiſdom; "which was the thing that overcame the Church, and carried it into captivity. For, in captivity it certainly is, ſo ſoon as it is turned into a kingdom of this world. This wiſdom was the great evil root, at which the reforming axe ſhould have been laid, and muſt be laid, before the Church can again be that virgin ſpouſe of Chriſt, which it was in the beginning."

From theſe few remarks, it may plainly appear what the true nature of Popery is: and that it is not confined to any nation, or aſſembly of profeſſing Chriſtians; but is to be found in a greater or leſs degree among all. Wherever there is pride, ſelf-exaltation, human policy, a domineering power, and a perſecuting ſpirit; there the eſſence of the beaſt and Antichriſt are to be found. And whenever this power is exalted to its higheſt pitch, and begins to ſay within itſelf, *I ſit as a queen:* it is juſt at the point of falling, to riſe no more. For, He that ſitteth on the circle of the heavens, and beholdeth all things from the beginning; who knows the motives by which every human being is actuated on the little theatre of this world, will at length reſume the reins of power, ſaying to every thing and every being that would exalt itſelf againſt him. "Hitherto thou haſt come but thou ſhalt proceed no farther."

And though Infidelity may triumph for a time, and ſelf-conceited men may attempt to wound Chriſtianity through the ſide of that which is but a falſe image of it: yet theſe have no firm ground to ſtand upon, and their vain boaſting will ſoon be brought to nought. Let them be informed that an *apoſtacy*, or falling away in the Chriſtian Church, was foretold near 1800 years ago by one who was well acquainted with God's œconomy. (2 Theſſ. ii. 3.) The man of ſin, or that which is deſcribed in the foregoing pages, was *firſt to be revealed*, or diſcovered, before the great day of the Lord ſhould come. But, though this falling away has come to paſs by degrees, in different churches, and in various places, yet there never was a total apoſtacy in Chriſt's Church at any one period. In the ſeven churches of Aſia, mentioned in the Revelation, there was a mixture of good and bad. In ſome, where the Miniſter was fallen, the greater part of the people retained their integrity and faith: in others, the Miniſter was faithful and upright, though ſome of his flock had diſhonoured the Goſpel. So, in later times, when much groſs darkneſs had ſpread over moſt parts of Europe, there was ſtill ſome to be found, though ſcattered up and down, and, as

it were, hidden in the day of perſecution; whom God looked upon with approbation and delight, as he did upon thoſe in the Churches of *Epheſus*, *Smyrna*, and *Thyatira*; who *had not fainted*, but bore their *poverty*, *tribulation*, and *impriſonment* with *patience* and a ſteady faith.

April 26, 1805.

The following Eſſay, which was intended as a preface to a new edition of ſelect tragedies of Euripides, by the Rev, James Baniſter, contains ſo many juſt obſervations, on the depravity of modern taſte, in reſpect of dramatic compoſition, that our readers, we are perſuaded, will read it with intereſt and approbation. It has, unfortunately, been miſlaid, for a long time, or it would have appeared much ſooner, and, in peruſing it, the reader ſhould bear the date of it (February 1803) in his recollection.

TWENTY years are elapſed, ſince the firſt edition of this work was publiſhed, during which period, I have ſeen ſuch a capricious, and I might ſay abſurd diſtribution, of literary honours, as is more than ſufficient, to check any deſire of applauſe, and diſſipate any dream of diſtinction, which vanity, or ambition, might preſent to my mind, in the days of youth, and inexperience; but in the republication of the plays of Euripides, it is not impoſſible, but I may be actuated by better motives, than a mere love of fame; for ſurely to recommend an author to general peruſal, on whom Cicero beſtowed the appellation of the wiſeſt of poets, and who has in all ages, been celebrated for the excellence of his moral ſentiments, cannot, but meet with the approbation of every man of ſenſe and virtue, and if ever a time called for a reformation of the national taſte reſpecting dramatic productions, it is the preſent. We have ſeen the ſpeaking pantomime and low buffoonery, of Reynolds, and the atheiſtical cant of Holcroft, exhibited to crowded theatres, and not only borne with that ſilent patience, which good breeding impoſes on the hearers of impertinence, and abſurdity, but even received with delight, and admiration; and as if our ſtock of folly were not ſufficient to furniſh a complete drama, we have imported from Germany, all that bloated magnificence of diction, that wild exaggeration of paſſion, that total diſregard of common ſenſe, and truth of character, and above all, that daring impiety of ſentiment, for which the writers of that country have been long famous. Why ſhould I ſpeak of the Caſtle Spectre and Pizarro, the former of theſe plays, is a tiſſue of abſurdities; the latter is equally defective in character, manners, ſentiment, and diction, it likewiſe abounds with ſtrange blunders, and wild eccentricities, ſuch, as we ſhould ſuppoſe, a German head could alone engender. In vain has the wiſdom of our anceſtors enacted laws to check the licentiouſneſs of the ſtage if the perſon to whom the charge of executing thoſe laws is committed, ſhould, from negligence, inattention, or falſe compaſſion to what is termed in the faſhionable cant, the feelings of the author, be induced to licence plays, of an immoral, or irreligious tendency. To produce only one inſtance, is not the ſtranger of Kotzebue an apology for adultery, yet this play with ſome alterations, has been adapted to the Engliſh ſtage, and to the diſgrace of our country, acted with applauſe; and it would be difficult to find a tranſlation, or imitation, of any German play in our language, which has not for its object, the recommendation of ſome vice,

vice, or the ſubverſion of ſome virtue. It has been ſaid by the advocates of the modern drama, that however defective the play writers of the preſent age may be, in learning and genius, yet they are, at leaſt, exempt from that indelicacy of language and ſentiment, which formerly disfigured our dramatic productions. And it muſt be admitted, that Beaumont and Fletcher, with all their ſublimity of thought, and juſt conception of what was great, and noble, in human life, and character, frequently indulged themſelves in a licentiouſneſs of expreſſion, diſguſting to modern ears. That the wits of Charles the Second's reign, and many of their ſucceſſors and imitators, were groſsly indecent, and even immoral, we are ready to acknowledge, we will likewiſe go ſo far, as to confeſs, that the tendency of their plays, was in a high degree miſchievous; but ſurely, a diſtinction ought to be made between thoſe licentious productions, which even under the moſt unfavourable circumſtances can only pollute the imagination, and thoſe more artful and inſidious writings, which while they profeſs to enlighten the underſtanding, inſenſibly ſap the firſt principles of religion, and morality. The impreſſions made on the imagination are fleeting, and tranſient. The determinations of the underſtanding are fixed and permanent, a pollution of the former, may give rise to occaſional acts of imprudence, and vice; an oblique and perverſe direction of the latter, muſt influence the whole conduct of our lives, and unleſs prevented by ſome accidental circumſtances, from operating in its fulleſt extent, cannot but render us uniformly wicked and corrupt. If then, the preſervation of the integrity of our moral principle, is of ſuch importance, can we be too vigilant in guarding againſt every attempt to ſubvert it. The publications of every week, unfortunately teſtify, that the atheiſts, and the illuminati, the philoſophers of the French and German ſchool, with their diſciples, and admirers in England, are indefatigable in their endeavours to looſen the force of every moral, religious, and political obligation, and among other expedients, they have conſidered the ſtage as no bad vehicle for their ſecret, and malignant poiſon. Holcroft, I have already mentioned; I have perhaps enlarged ſufficiently on the German dramatiſts; to theſe I may add the name of Godwin, a man, who in his writings, ſeems to be actuated by a ſettled enmity to every thing, that has hitherto been conſidered as ſacred and venerable among mankind. After involving himſelf, in the clouds of metaphiſics, bewildering himſelf in the dark regions of the hermetic philoſophy, and finding the temporary fame he acquired by the boldneſs, and ſingularity of his opinions, to be on the decline, as a laſt reſource he writes for the ſtage, and preſents the tragedy of Antonio to the public. No abſurdity from ſuch a writer, however ſtrange and gigantic, could occaſion any ſurpriſe; but his friends, and admirers were not a little mortified to perceive that his ſtupidity was equal to his impiety, and that the play of their favourite author was received, even in this age, with univerſal contempt and deteſtation.

The diſpoſition and deſign of ſuch authors are well known, but it is not eaſy to calculate the full extent of thoſe evils in ſociety, of which they may be regarded as the ſource. For although the principles of religion and morality are founded on the immutable nature of things, and truth conſidered abſtractly, can never ſuffer by freedom of enquiry, but muſt ultimately triumph over all oppoſition, yet, every underſtanding is not competent to the unravelling the mazes of ſophiſtry, or the detection of the arts of miſrepreſentation; and atheiſtical, and immoral writers in all ages, have made ſome converts. The weak, the credulous, and the vain, are ſeduced

by

by the plauſibility of their arguments, captivated by the novelty of their opinions, and allured by the hopes of that diſtinction, which ſometimes attends thoſe, who deviate in their mode of thinking from the bulk of mankind; and ſo perverſe is human ambition, that we ſee men covet with ardour, and obtain with great labour and pains, a pre-eminence in folly and vice. The adoption of principles, which take away every reſtraint which God, nature, and human wiſdom, have impoſed on the irregular indulgence of our appetites and paſſions, muſt neceſſarily be attended with conſequences deſtructive to the individual, and miſchievous to ſociety; among thoſe unhappy perſons, whoſe lives are ſacrificed to the violated laws of their country, more than one confeſſed that their firſt deviation from moral rectitude might be aſcribed to a diligent peruſal of the writings of the late Mr. Hume; and not long ſince a man, when ſentence of death was paſſed on him, declared that for many years he had conducted himſelf with honeſty, and ſobriety, when an inſidious and falſe friend recommended to him the works of Mr. Thomas Paine. His underſtanding was overpowered by the confident aſſertion, and his imagination delighted with the coarſe ribaldry of that moſt impudent of infidel writers; from the admiration of a favourite author, to the adoption of his ſentiments, the tranſition is eaſy, he ſoon found his moral, and religious principle weakened, and after ſome little ſtruggle, totally extinct. Nothing now remained to check him in the purſuit of the objects of his deſire, but the reſtraints of human laws, and thoſe courage may defy, and cunning evade. Not to enlarge further on this melancholy ſtory, if we ſuppoſe the diſciples of Paine and Godwin, to be ſo far awed by a ſalutary fear, as not openly to violate any penal law; yet what ſecurity can we have for their performance of thoſe duties, which the moraliſts term imperfect, and of which human laws can take no cognizance? Such as gratitude, generoſity, filial and paternal love, and, to uſe Milton's comprehenſive expreſſion, all the charities of life, yet on the conſcientious diſcharge of theſe obligations, depend the happineſs of individuals, and the peace and order of ſociety; and Virgil conſidered the violaters of theſe duties, as deſerving eternal puniſhment in Tartarus.

Hic, quibus inviſi fratres, dum vita manebat, pulſatuſve parens, et fraus innexa clienti; aut qui divities ſoli incubuere repertis, nec partem poſuere ſuis, quæ maxima turba eſt: quique ob adulterium cœli, quique arona ſecuti impia, nec veriti dominorum fallere dextras, incluſi pœnam expectant.

It muſt be a ſubject of concern, to every ſerious and reflecting mind, that our legiſlators have not yet deviſed a puniſhment for the propagaters of atheiſm and infidelity; whether this may be owing to any defect in the conſtitution of our government, or to the inſufficiency of human laws, it is not my buſineſs to enquire. Though it ſeems to be a ſtrange ſoliciſm in politics, that ſo much pains ſhould be taken, to protect every individual from ſuffering either in his character, or fortune, by a libellous publication, and at the ſame time, a man may with impunity attack thoſe principles by which alone the rights of individuals, and the peace of ſociety, can be maintained. We are allowed, indeed to anſwer any objections that are made to our received opinions on religion and morals; that is, if our enemy mines, we are permitted to countermine. Yet that governor, to whom the command of a fortreſs was given, would not be thought to diſcharge his duty, if he patiently ſuffered the beſiegers to undermine his outworks,

works, from a confidence, that by his ſuperior ſkill, he might be able to render their efforts ineffectual, or as the laſt reſource retire with ſafety to the citadel. But till ſome power is lodged in the hands of the magiſtrate, to check the diffuſion of immorality, and impiety, we muſt content ourſelves with endeavouring by our writings, to awaken our countrymen to a ſenſe of their duty, and how painful ſoever the taſk may be, to reply to frivolous cavils, and groſs miſrepreſentations, advanced with inſolence and embelliſhed by ſome vulgar jeſt or inſipid ſneer, we can cheerfully ſubmit to it, animated by the cauſe in which we are engaged, a cauſe which involves in it the happineſs of mankind; but without vanity, or preſumption, we may aſſert, that in the field of argument, our adverſaries have been completely defeated. To ſupport their ſinking cauſe, they had recourſe in this novel reading age, to fictitious hiſtory, and it is not difficult in compoſitions of that ſort, to form ſuch a ſeries of events, as may captivate the imagination, inflame the paſſions, and corrupt the moral principle, but even in this ſtyle of writing, they have copied from the Germans, and the French, for I know not how it happens, our countrymen if left to themſelves, cannot attain the acmé and perfection of impiety and atheiſm, and in the contest for this prize of glory, they very prudently apply to the philoſophers on the continent, for aſſiſtance and advice. The evil tendency of the principles inculcated by theſe novels has been expoſed by two female writers, who in the tale of the times, and the modern philoſophers, have vindicated the claim of the ſex to literary diſtinction, and ſhewn themſelves to be not only warm, but able advocates in the cauſe of religion and virtue. Other writers of novels might be mentioned, who have exerted their talents with equal ſucceſs, and for the ſame laudable purpoſe, were we inclined to enlarge on the ſubject; another expedient of our adverſaries has been, to decry claſſical learning, and it is not without concern we obſerve, that in this, they have been followed by ſome perſons, who are ſincere in their belief of the truths of Chriſtianity.

But we might ſay, that the writings of Ariſtotle, Plato, and Xenophon, have been held in the higheſt admiration, by the wiſeſt and beſt men of all ages. The hiſtorians, orators, and poets of Greece and Rome, exhibit to us the brighteſt examples of virtue, the nobleſt ſpecimens of eloquence, and abound more than any other writers, with moral precepts, and prudential maxims. This may be a reaſon, for the contempt in which they are held, by our modern philoſophers, but ſurely can be no argument, with a true friend to the Chriſtian religion, to exclude them, from their ſyſtem of education. It would rather become us, in this age of ignorance, preſumption, and innovation, to ſupport our cauſe by the ſanction of the greateſt names of antiquity; experience has ever been conſidered, till within theſe few years, as the mother of wiſdom, and the ſureſt teſt of truth, and thoſe principles of morality and maxims of prudence, which have been adopted by wiſe and good men, during a long ſucceſſion of ages, may be regarded as indiſputable truths, not to be ſubverted by the French philoſophers, or their diſciple Mr. Godwin, who in one of his ſtrange publications has poſitively declared, that gratitude is not a virtue.

To form ſome conception of the advantages, which would reſult from a diligent peruſal of the Greek and Roman Claſſics, let us take a ſlight view of the writings of Xenophon. In his memoirs of Socrates, he has given us a noble ſyſtem of practical morality; in his Cyropedia he has exhibited to us, the model of a perfect prince, and unfolded the whole art of

government, interſperſed with lively delineations, of human character and pathetic deſcription, ennobl d by a fine ſtrain of moral ſentiment. In the Anabaſis, we ſee him in his own perſon, perform all the duties of a conſummate general, and conduct himſelf with integrity, and wiſdom, in a ſituation of all others, the moſt trying, and diſaſtrous. In his economics, he ſhews us the duties of private life, exemplified in the fine chara ter of Iſchomachus. In his praiſe of Ageſilaus, he appears to be a complete orator, and in his Hellenics a candid faithful, and p eaſing hiſtorian. Thus in this admirable w iter, a man whatever may be his ſituation in life, will find rules to direct his conduct, and examples to excite his emulation, and our modern infi els, would do well to conſider, that Xenophon whoſe talents were unqueſtionably great, who had every advantage of education and experience, and whoſe views of human nature were enlarged and comprehenſive was of all men the moſt religious. This encomium on a favourite author, my reader will pardon, as my ſole motive in recommending the ſtudy of his works, as well as of the other Greek and Roman Claſſis, is the intereſt I take in the welfare of the riſing generation, and with this deſign I now publiſh a ſecond edition of my tranſlation of Euripides. That it will be a popular book, I have no reaſon to expect, but it may be of ſome ſervice in correcting the preſent depraved taſte for German plays, for no perſon who can read the tragedies of Euripides, even under the diſadvantages of my tranſlation, unleſs wholly deſtitute of common underſtanding, will ever reliſh the dramatic compoſitions of Kotzebue and Schiller. Of the general character of Euripides enough has been ſaid in the preface to the firſt edition, but it may not be improper to obſerve in this place, that I have inſerted two plays in this edition which were not in the former, viz. The Alceſtis, and the Supplicants. The former of theſe tragedies, has been always conſidered as one of the moſt beautiful productions of the Greek drama, and the latter is deſerving of our attention, from the bright examples of heroic virtue it exhibits, and the flow of moral ſentiment by which it is animated. I have likewiſe made conſiderable corrections in the other plays, with what ſucceſs it becomes not me to determine. I only wiſh thoſe perſons, who are deſirous of forming a judgment of the merit of my tranſlation, and are not competent to read the original, to compare it with Mr. Gilbert Weſt's tranſlation of the Iphigeria in Tauris, and praiſe, or cenſure, as it reſembles, or deviates from that moſt excellent model, which the late Lord Monboddo pronounced to be the beſt tranſlation in the Engliſh language.

JAMES BANISTER.

Feb. 16, 1803.

GRIEVANCES WHICH LOUDLY CALL FOR REDRESS.

TO THE EDITOR.

SIR,

WHILE we enjoy the benefits of a moſt excellent conſtitution, while we recognize its vivifying power to preſerve and to meliorate itſelf, we ought, according to our various ſtations and abilities, to keep this power in perpetual exertion, leaſt it be paralyſed or grow torpid, and leaſt we ourſelves ſhould ſink into indolence and ſupine acquieſcence. Hoſtile at we ought ever to be to that Empiriciſm, which is more calculated to create than to remove diſeaſe, we may yet without impropriety, ſuggeſt ſafe plans of certain correction and amendment. It would be endleſs, and

unneceſſary to mention, how many ſalutary laws of reform have paſſed during the preſent reign. But, if much has already been done, a great deal more ſtill remains undone. I ſhall briefly ſtate the moſt prominent exiſting abuſes which have occurred to me, and which loudly call for removal.

The firſt I ſhall mention is in our Eccleſiaſtical Law. That any fellow creature ſhould be introduced in the time of divine ſervice in diſhevelled hair, a white ſheet and bareſoot is a diſgrace to our country, and an outrage upon our delicacy. We may be told that it is obſolete in practice: in the north of England that is not the caſe. In the courſe of the laſt fourteen years I was an eye witneſs to it. And what is worſe, the puniſhment ſeldom falls but upon the female, for the male, we find, may ſhelter himſelf under the plea that there is no evidence to convict him. If penance muſt be adminiſtered at all, why not ſuffer the offenders to appear in their uſual dreſs? Great complaints were made of the Admiralty Court, reſpecting prize-money; they will probably be remedied by a new bill now under deliberation, but it were well if the expences of all litigations in that and the Eccleſiaſtical Court could be diminiſhed, for there is great reaſon to believe that they are double the expences incurred in the courts of Common Law. Such is the unequivocal teſtimony of reſpectable practitioners, and there are not wanting inſtances in the Provincial Courts to juſtify the complaint. If I have intermingled the Admiralty Court with other courts very diſſimilar in the juriſdiction, it is only becauſe the ſame individuals practice in each, and the expences will be equally heavy in each. I deprecate at the ſame time, the imputation of vulgar prejudice, either againſt the laws themſelves whatever be their title, or againſt the gentlemen who act under them. Indeed, I hope the jealouſies which formerly ſubſiſted between the Temporal and Eccleſiaſtical Courts have ſubſided, and if the articles of viſitation were reviewed by a conſultation between common lawyers and civilians if church wardens found them a ſafe rule of conduct. If the l'Eſpionage to which the oath ſeems to lead were done away, the duties of the office would be performed with more efficacy, propriety, and punctuality. But while there is ſo much ſurpluſage, an individual caſts away his directions, and gives up a compliance with them in deſpair. And then what becomes of the oath of office? It is a ſnare and a trap.

Another abuſe which I would advert to, is the popular election of afternoon preachers or lecturers. Probation ſermons are to be preached, and this practice goes by the name of preaching for the hat, ſuch is the juſt contempt which the clergy and all thinking people entertain for the cuſtom. A pamphlet appeared many years ago, and has been lately reprinted, pointing out the hardſhips which lecturers are ſubject to. What, let me aſk, are our Right Reverend Biſhops afraid of, that they do not attempt to reform this abuſe? One of them, who is not cenſured for want of vigilance, has felt the miſhap in his own church. Do they fear the people? The people would ſoon be reconciled. The people of Birmingham and Walſall are not leſs tenacious of their juſt rights than any other Engliſhman. Yet their lecturers are named by the reſpective incumbent. How numerous are the evils of animoſity and diſſenſions. What an unpleaſant circumſtance for a clergyman to enter a pariſh with the hatred or ill-will of his opponents? If in ſo plain a caſe, we needed any corroboration, let the following anecdote be attended to. The lecturethip of a pariſh church, in one of the largeſt towns in this kingdom, had been uſually given to the curate as a means of augmenting his ſalary. But, upon a vacancy,

there was a popular preacher, who, though he did not attend half the year, carried the victory. When the viſitation of the biſhop was holden, the dioceſan addreſſed the ſaid preacher nearly to the following purport: Sir, you appear as lecturer of ————, and permit me to ſay, that the animoſity you have created in the pariſh is ſuch, that all your eloquence will never compenſate for the miſchief you have done. Moreover, how degrading it is to be criticiſed by perſons who, generally ſpeaking, are no judges? I might alſo add the partialities that exiſt from kindred, from nativity, from neighbourhood. The people at large, it is true, does not always err. What the poet ſaid ſo many hundred years ago, will be true to the end of time. *Interdum rectum videt. Sometimes they see a-right.* But how often does the contrary happen?

Every one who has lived long in the world can produce various, indiſputable inſtances. A man ſhall bring together high flown figures and florid language. He ſpeaks to the heart; he ſhall bawl and bellow like a maniack, he ſhall go far beyond the natural pitch of his voice, and rave like a diſtreſſed hero in a tragedy; this manner is ſtriking and impreſſive. If I could by any means make men more diffident of their judgment, I ſhould not think your attention improperly engaged to the following true anecdote. A young clergyman, who had been impeded in his education, was requeſted to preach to a large audience. He preached two Sundays together: his matter was ſeverely cenſured, as well as his manner. All this time he had moderately followed the example of Sir Roger de Coverley's chaplain, and two divines of eſtabliſhed reputation were the preachers through his mouth.

The bad taſte of the people has been ſatiriſed in all ages, and not the leaſt unhappily in a fable of Phædrus.

Your readers are deſired to accept the annexed tranſlation, and they will perhaps not think it miſapplied.

Of old, a wandering wight look'd big,
And ap'd the grunting of a pig;
The gaping crowds in vaſt amaze,
With thund'ring claps the mimick praiſe.
A clown appears in ſimple guiſe,
The mimick's wond'rous art deſies,
The trial made, its purpoſe miſſes,
The place reſounds with groans and hiſſes.
But when he ſhew'd the ſnouted creature,
And prov'd his grunt, the grunt of nature;
The ſatire of the ſilly elves,
Recoil'd, redoubl'd on themſelves.

Chriſtians, the tale applies to all,
Who love the frantick preachers bawl,
Diſtorted phiz, theatrick thumps,
Terrifick looks, extatic jumps:
For know that none but knaves or fools,
Diſparage nature's ſimple rules.

That men of talents are not always ſufficiently attentive to the rules of ſpeaking, is much to be lamented; but it is equally to be lamented, that ſo much ſtreſs ſhould be laid upon what are inferior accompliſhments, and that ingenuity

ingenuity, learning, and diligence often loſe all their worth and all their weight, when placed in the balance with a delivery not chaſte, not correct, but only calculated for itching ears. The defects in emphaſis eſcape the obſervation of the generality of men; without taſte, without knowledge, without judgment, it will for ever be incorrect.

But ſurely without detracting from the merits of a good ſpeaker, we muſt ſtill contend, that other parts of the clerical character, particularly literature, ſhould be adverted to, but of learning, the people are no judges. Each profeſſion can beſt appreciate the merits of its own members, and the promotion of peace and harmony, is of more importance in every diſtrict than ſome light ſhades of difference in elocution. The following epiſtle may explain a common grievance to be met in various parts of the kingdom.

DEAR SIR,

"As a profeſſion, how great is the hardſhip of the clerical; phyſicians and barriſters are often unſucceſsful, but if they have once a fair opportunity to ſhew their talents, they have not only many reſpectable perſons of the neighbourhood as their advocates, but they have the ſubordinate practitioners in their reſpective profeſſions, many of whom are well educated, and are both able and willing to proclaim their merit. But look over the calendar of the ſucceſsful among the clergy. How few owe that ſucceſs to their ſuperior talents? They, moreover, feel a grievance of another kind. I was, as you well know, educated in a great ſchool, at a great expence. My father being a literary man himſelf, was my kind Mentor during the holidays, and I was in due time put upon the foundation of a college, diſtinguiſhed for attention to diſcipline and order. In a few years I became college tutor, and am now an incumbent, and though I live ſociably with my neighbours, and attend a little to the cultivation of my globe, yet I never forget that in common with others of my profeſſion, I am bound to be the friend and ſupporter of literature. Even the ſtudy of the Bible, in the original languages takes up no ſmall portion of my time, and though I do not fill my ſermons with minute criticiſm, yet I not unfrequently remove doubt and difficulty by a conciſe ſtatement of original meanings. But were I ſolicitous about the praiſe of men, how ſhould I be hurtful, when I find that all the old women, and many there are of that appellation who wear men's apparel, give the preference to Caleb Varniſh? Caleb ſerved an apprenticeſhip to a tinman, and when that was finiſhed, he went to a clergyman to be *made up* for the Univerſity. After that he became, a term trotter, in one of the halls, which, though they have produced many worthy men, have been too often the receptacles of ignorance and idleneſs, and one of them fanaticiſm alſo.

"By the way, this new mode of examination in Oxford, has thinned their numbers moſt ſurpriſingly. A button maker retracted his purpoſe of attaining a degree the very moment, and took place, while many well educated young men appeared with great ſatisfaction to their audience. Caleb and I live upon friendly terms, but he cannot help now and then feeling the applauſe of the *nineteen*, and in expreſſing his gratitude, indirectly inſinuating how agreeable and neceſſary it is to pleaſe the people. But I cannot collect the flowers and flimzy materials of ſome of the modern ſermon writers, ſuch as Stern, Dodd, Langhorne, Duché, with too many others, nor can I raiſe ſpectres or carry my hearers into charnel houſes. I

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muſt therefore be ſubordinate to Caleb, and as to the Univerſity honours, we muſt be pari gradu, for he writes M. A. as well as myſelf, and I am told that his friends talk of ſubſcribing to make him D. D. in order that he may rank with an elderly divine, who never aſſumes any thing to himſelf from the appellation, but took the degree in compliance with the ſtatutes or the practice of his college. Caleb in converſation is full of verbiage, but is now and then caught tripping by *miscalling* a word, or uſing falſe grammer. I wage no war, I enter into no emulation with Caleb, I leave him to thoſe whoſe nonſenſe ſuits his nonſenſe, and if any of them peruſe this epiſtle, they will ſee their own reſemblance without *ſitting* for the picture.

I am Sir, yours,

PHILO-BIBLIOS."

" My friend has been very explicit, and yet there is a grievance of another nature connected with this. All the evangelical tribe in the metropolis, and in all large places, are for ever praiſing their own preachers, let their diſcourſes be ever ſo dull, vapid, and jejune. It has been my fortune to hear ſeveral of the moſt celebrated. Nor did I much object to the opinions they maintained, I was diſguſted with their ignorance, their ſelf-ſufficiency and tautology. But they find their way into the pulpits in and about London, and the Chriſtian Lady's Memorandum-book, intermixes them *consistently* enough, with other enthuſiaſts of various denominations. I have other grievances to complain of with which I mean to trouble you in the courſe of a few weeks, under which I ſhall not forget the malignant, inſolent author of a letter to Baron Maſeres, who, if of the ſame complexion with his correſpondent, ought not to have an office in that court, which is ever to be grateſully remembered as the palladium of clerical claims.

I am Sir,

Your very humble ſervant,

EUBULUS."

P. S. Something ſhould alſo be done to render ſubſcription lectureſhips leſs fluctuating and precarious. Biſhop Newton loſt two guineas per ann. becauſe he voted againſt the favourite candidate of a ſubſcriber.—Ex uno ſine omnes.

Les Nouvelles a La Main.

TO THE EDITOR.

Sir,

I INCLOSE for your loyal and able Review, ſome translations from Les Nouvelles a la Main. This periodical publication appears three times in the month. It is the only one printed on the Continent, in which anecdotes concerning the intricacy and crimes of the Corcican Uſurper are inſerted. According to a report prevalent at Paris, the regicide Police Miniſter Fouché, the profligate miniſter Talleyrand, and the barbarous mock-Emperor Bounaparté, and their *worthy* agents, have already diſpatched in ſecret dungeons, or transported to Cayanne, eighty perſons ſuſpected of being concerned in the publication of this Register of their atrocities; which, notwithſtanding, has never ceaſed, ſince Buonaparté's uſurpation, to appear

pear regularly once in the decade. It is said, that the writers and publishers are members of a secret fraternity, extending all over France, Italy, Switzerland, and Holland, having for its object to expose guilt, however powerful, and to hold out to detestation unjust power, however revengeful and merciless. This publication, is not always, as supposed, printed at Paris, though it is distributed there. Sometimes it has been printed at Strasburgh or Bourdeaux, at Marseilles, or Brussels: other times at Milan, Turin, or Amsterdam, according to the apprehensions raised by the vigilance of the police. For each number is paid a *Louis d'or*, and every six months are paid before hand. The subscribers do not know to whom they pay the money, nor the collectors for whom they receive it. This secrecy, or rather mystery, has preserved the existence of the fraternity. Several of its members, however, after being taken up by the police agents, perhaps induced to betray their associates, have been unable to do it, because they knew only what they were about themselves, and *nothing more*. It is suspected that most of the members of the foreign diplomatic corps in France are subscribers, and that, after having perused the contents, they send the publication to their respective countries. I have read it at the Casinos at Berlin and Stockholm, at the Harmony at Hamburgh, and at other political or literary clubs or societies at Copenhagen, Dresden, Triest, Venice, and Naples, because *my principles* were known. As the French ambassadors are members of most of these clubs, it cannot, of course, be shewn publicly, but when you once have been admitted to read it in one country, at your departure, you are instructed to whom to apply for permission to read it where you are going. I am told that only one or two of the foreign ambassadors receive it in England, but that not one of the English ministry is a subscriber.

I am Sir,

Your constant reader and sincere well-wisher,

AN AMERICAN TRAVELLER.

THE LIBERTY OF THE PRESS.

Translated from *Les Nouvelles a la Main*, *Paris* 26 *Floreal An.* XIII. No. III. Pp. 4, 5, and 6. (May 16, 1805.)

IT has long been rumoured that our most gracious Sovereign, the select Emperor of the *free* French, Napoleon the First, and the directors of his political conscience, the *ci-devant* Right Reverend Bishop of Autun, his pre-excellency, the grand chamberlain and grand minister Talleyrand, have, from the *purest* and most *disinterested* of all motives, determined never to conclude a peace with Great Britain, without a *sine qua non* that the British Liberty of the Press, should be organized *a la Francaise* or which is the same, enjoy the same *blessed freedom* and *security* as the French Press. This rumour has gained considerable credit by the news brought us by the late English papers. Upon the denunciation of a distinguished member of that party supposed friendly to our Emperor, and to our past and present revolutionary atchivements, an editor has been taken up and found guilty of a libel. This novelty has caused here much speculation, and much gossipping (*bavardage.*) It is even reported, that a secret negociation has long been carried on with a certain patriotic party, burning and raving, to seize places and pensions, and that his Excellency the General of Division, Arthur O'Connor, a *convicted traitor* in England, but a member of the Legion of

Honour in France, has been the negociator. What we know for certain is, that this Irish Excellency in the French service, disappeared suddenly last March from our capital, and was stated to have made a *secret* journey to Hamburgh, accompanied with some *secret* agents of Talleyrand, to meet there some *secret* agents of his patriotic friends in England. Many go so far as to think, that a *secret* treaty between the above contracting parties exists already, and that the late denunciation against the Liberty of the Press, was merely a manœuvre *pour sonder le terrein*, and to please our Emperor without too much alarming John Bull. They say that it will be followed by many other denunciations and punishments, after motions and speeches in the clubs of the factions, as well as in the secret coleries of the coalition, previously to the death blow being given to the British Liberty of the Press, by its *ci-devant* best friends and defenders. *Tempora mutantur!* the English patriots resemble our own. They use liberty as a cant-word, and make it a footstep to seize power, to extort riches, and to exercise tyranny. Oh! Sacred Liberty! How often and basely have you been betrayed and deserted! When will you cease to become the rallying-point for the seditious, ambitious, greedy, and unprincipled; to seduce, oppress, plunder, and involve unthinking multitudes?

We are free to confess, that we did not approve of the satisfaction and joy which this denunciation caused his Excellency Senator Fouché, and other excellencies of our excellent Emperor's excellent police; because we were fearful of the consequences, the British culprit should be delivered over to their *tender* and *humane* care and consideration, with which we are so well acquainted. That our fellow feelings were not moved without reason our readers are well aware, as most of them must have heard the common topic of conversation of all Paris for twenty-four hours, that a flag of truce had actually sailed for the British shore, having on board some of our most active secret police agents, headed by his Excellency Barrere, of terrific memory, member of our Emperor's Legion of Honour, said to be appointed by his Corsican Majesty in France, Inspector General of the Presses of England, Scotland, and Ireland? We have listened to several debates and discussions on this subject, in the groups of our wise *badauts* (Cockneys) in the Luxumburgh, Thuilleries, and Palais Royal, some of these wiseacres sent the poor English editor to Cayenne, others to Botany Bay, and others again to be dispatched *à la* d'Enghien, in the ditch of a wood of Vincennes. One of the most active *ci-devant* citizens, with whose face, we are well acquainted, went so far as to assure his auditors opposite the *ci-devant* church of the *ci-devant* Saint Magdelen on the Boulevards, that he had just heard from the official authority of a friend, who is footman to the valet of the valet de chambre of his Imperial Highness Prince Joseph's running footman, that the Englishman was already safely lodged in the temple. To this respectable and powerful authority, every body present bowed assent. For our part, without being refractory, we think, that these reports are rather exaggerated, and that the English are not yet *à la hauteur de la revolution*, but at the same time when we read of their howling patriotic linen-drapers, we remember our howling patriotic butcher Legendre, and when we consider of the unbecoming personalities used by their patriotic representatives against the English ministers, we tremble in remembering, that our patriotic representative Brissot sent our minister Delessart to be murdered at Orleans, and another patriotic representative Roberspierre sent the minister Le Brun to be guillotined at Paris, and we cannot but exclaim with a sigh,

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ge la viendra, if Britons like Frenchmen, obey the language of vile passions, instead of that of sound reason.

But to be serious, and to convince foreigners as well as Frenchmen, foes as well as neutrals or allies, how dangerous it is to pass those limits of the press, prescribed by the august Emperor of the French, and by his august vice-regents Talleyrand and Fouché, we will relate anecdotes, for the truth of which we can answer. After the *lawful* seizure and judicial execution of the Duke of Enghien, in March 1804, some anti-republicans, anti-imperialists, or starving Bourbonists in England, tired no doubt, of existence, had the imprudence to publish a work called The Revolutionary Plutarch *, containing the edifying life of this Prince, and the entertaining lives of our beloved Sovereign, of the *model* of her sex our Empress, and of the other respectable members of his respectable family, with those of many other of our fashionable revolutionary heroes. As this work excited much curiosity, Mr. Moerring, a German bookseller, had it translated, and it was printing at Hamburgh or Altona, when one of the Emperor's *secret* agents, appointed to watch the German presses, discovered it and caused the whole edition to be seized. This occurred last August. Three months ago a sister of Mr. Moerring died at Hanover, and left her brother the executor of her will. Thinking his attempt forgotten or forgiven, he went there, but was immediately, according to the orders of his Excellency Field-marshal Bernadotte, arrested and sent to the Temple, where after an examination of ten minutes, he was put into the Cayenne diligence, and sent to Rochefort, destined to pass the remainder of his days in the wilds of Madagascar, or in the pestilential marshes of Cayenne. His wife with four children, is now in this capital, on her way to Milan, to petition his Majesty in favour of her husband, or to obtain permission to accompany him.

The *ci-devant* Marchioness de Tourville, the widow of the guillotined Marquis de Tourville, received last December from some indiscreet friend in England, this Revolutionary Plutarch, and the funeral sermon on the Duke of Enghien. Indiscreet in her turn, she lent them to some friends, whose indiscretion caused the ruin of them all. In a domiciliary visit these works were found by the police agents, and after some researches, their owner as well as all their readers were discovered, to the number of sixty-two, who after some stay in the revolutionary purgatory, the temple, were condemned to the revolutionary hell, Cayenne. Madam de Tourville, her youngest daughter, and four other ladies, died from sufferings or from terror, before they reached their place of embarkation. What is become of the other victims, or how many of them are still alive, who knows or who cares in this *humane* and *civilized* nation, where the existence of human beings is of so little value since our *regeneration!* May the publication of those anecdotes deter other indiscreet persons in foreign countries, from exposing their friends in France!!!

Among other persons, whom the Emperor has graciously permitted to transport themselves for ever from France, is the *regenerator* La Fayette. His crime is, the having taken in the English newspapers, *Morning Post* and *The Oracle*. Thanks to the interference of the American minister, Philadelphia is the place of exile assigned him.—*Sic transit gloria mundi!*

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* The first edition of the Revolutionary Plutarch was published in December 1803, three months before the murder of the Duke. *Translation.*

Legion of Honour.

From *Les Nouvelles à la Main*, *Paris le* 16 *Floreal*, Year XIII. or May 6th, 1805. No. II. P. 6, 7, 8, and the Note P. 9.

IN 1793 and 1794, the appellation of a man of honour or an honest man, was a term of proscription with the revolutionary rulers of those terrible times, many of whom are now the most *distinguished* members of our Legion of Honour. This *natural* change has, no doubt, induced the honest persons proscribed during the reign of horror to revenge themselves, by calling the present members of the Legion of Honour, Knights of the Holy Guillotine. By this name and title are they selected, not only by the Royalist but by the Jacobins. For the instruction of foreign travellers we state, that when they hear any other appellation, the speaker belongs to neither of these classes but to a third, the *Imperialists*, sprung from the source of all factions, and who are neither Aristocrates nor Democrates, Royalists nor Republicans, but slaves to the present, as they have been to former Kings of factions. Let it, however, be understood, that we are too patriotic to christen the worthy members on the other side of the Rhine, of the Alps, or of the Pyrennees Knights of the Sainte Guillotine.—No, this title belongs to our *exclusive* patriots in France alone, and *honi soit qui mal y pense.*

A report is current, that our dearest beloved Emperor, has been advised by his dearest beloved Councellor Talleyrand, to render this revolutionary order of knighthood universal, by putting into requisition, each in his turn, every lawful prince, every person eminent for talents, or elevated by birth—all over the world. It is said, that while some of our revolutionary knights are offering in Europe, ribbons, *(les cordoses)*, to the Emperor of Germany and the King of Prussia; others are employed in Asia and Africa, to dub the Emperor of China, the Holkar of the Mahrattas, and the Deys of Tunis and Algiers; even the American President will finally, in spite of his struggles, not escape the revolutionary ribbon. We know that the successes of the travelling and dubbing revolutionary knights in Europe, has been various. The indemnified chief of the House of Brandenburgh and his Councellors, stretched out their necks and received not the yoke, which many thought they wore before; but the *cordose* which we have heard is called at Berlin *Talleyrand's leading string*. Our refractory or superior spirit is, however, said to have been found even in Prussia. The old Field-marshal M——— is stated to have refused the revolutionary *honours* in a letter to his Sovereign of the following tenour:

"Sire,

"The rank I occupy and the loyal orders, with which I have been decorated by your Majesty's grand-uncle and father, of glorious memory, evince, that my services as a soldier, and my fidelity as a subject, were approved by these Sovereigns. Since your Majesty's reign, I have done nothing to forfeit such an honourable opinion. I cannot, therefore, comprepend, what could have induced the foreigner at the head of the French government, to insult me with his offer of having my name registered among those of the French rebels and regicides, who support his usurpation after having shared in his crimes, and who are all members of his pretended Legion of Honour. Permit me, Sire, to refuse with indignation, this outrage intended

intended to disgrace my grey hairs, and to die with unstained honour and loyalty, as I have lived. Sire,

Your Majesty's most affectionate
And dutiful subject and servant,

(Signed) M———, FIELD-MARSHAL."

But according to report, even the cold hearts of the North, are fired with indignation at an offer, or rather at the acceptance of the offer of revolutionary knighthood by a certain Prince. It is said, that the spirited descendant of Justanus Adolphus II. worthy to possess his power as well as his throne, has written to a royal relative, and returned the orders, insignia, with which our *gracious* Sovereign Napoleon the First, has lately been decorated, not wishing to wear an Eagle, they polluted or plumed, they bought or sold!

The letter which acompanied the returned orders, is stated to be as follows: "Sir and Cousin! Equals by the same high rank, lawfully inherited from our equally illustrious ancestors, and united by those ties of consanguinity, which in the present critical times should make us love each other as relatives, even if policy prevented us from combating together against usurpation, as Princes, I never expected to be under the painful necessity of declining to wear any longer that order, which your Majesty and my grand-uncle, Frederick the Great, rendered so eminently honourable. What would this great warrior do, were he upon the earth, to witness the Prussian Eagle, decorating the bosom of a Corsican usurper, accused of the most enormous crimes; and who last year dragged almost from my side, on the neutral territory of my father-in-law, the unfortunate Duke of Enghien, to become his midnight assassin. He would march at the head of 200,000 men —yes, at the head of the armies of all the insulted or threatened monarchies of Europe—tear the Eagle from this criminal who dishonours it, or perish in the attempt. I, unfortunately, am neither so powerful, nor so popular, but no polluted insignia shall degrade me. There shall never be any thing evermore between me and the most ferocious of men. Whatever your Majesty's ignorant or misled Councellors may state to the contrary; provinces, nay, kingdoms can never indemnify certain acts, and certain conduct. Reprieved Princes are never pardoned. No lawful Sovereign can reign in safety, as long as usurpation tyrannizes France, and the surrounding nations. He who forces your Majesty now to this act of humiliation, will in some years hence force you to resign your crown to some evil, daring, or desparate adventurer like himself. His usurpation is not safe and firm before he has immolated the last loyal subject, on the tomb of the last legitimate Prince. May my alarm prove as unfounded as the step I have taken is painful to, &c. &c. &c. G. A.

The loyal chief of the proud House of Austria, to put a step to all farther requisitions, decorated all the Princes of his blood, and the principal members of his nobility with the golden fleece, an order which excludes the acceptance of all other orders, not excepting that of the Sainte guillotine. The Elector of Bavaria and his illuminati Councellors, Mantgalos at their head, are all without resistance, enlisted in our revolutionary fraternity, and wear our tri-coloured livery. The Sovereign of Naples had no other choice but to fraternize with a French army in his capital, or with Napoleon the First in the chapter of an order. The Kings of Spain and Denmark, the Electors of Saxony, of Hesse, and of Baden, and the Regent of Portugal, are still negociating with our Emperor's ambassadors, who

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are ordered to strangle their birth, rank, and dignity, with his revolutionary Cordon. The Emperor of Russia, and the King of Sweden have not yet been *honoured*, or, as many will have it, *insulted* with any offers of revolutionary fraternity, but the Pope and the Queen of Etruria are already initiated in all our revolutionary myſteries.

Several distinguished foreigners are certainly nominated *in petto*, but their nomination will not be publiſhed before a general pacification. Among British subjects, Mess. Fox, Whitbread, Grey, Took, Burdett, Hardy, Waithman, Coombe, and Stanhope, are mentioned as destined to wear the grand Cordon.

The Sovereign of Holland who is to be created an Italian Prince under the name of Schimmelpenninkini, will be proclaimed at Milan, a Grand Officer of the Order of Sainte Guillotine, for which it is said His Excellency Talleyrand is to receive a douceur of forty thousand ducats!

It is stated that the Empress Josephine is to institute an Order of Knights of her Revolutionary Garter, and that the Ex-Director Barras is to be her first Grand Officer.

The following Queries have been publiſhed at Sheffield, at the price of 5s. per hundred, or one guinea per thouſand, and have, we underſtand, been largely diſtributed in that town and neighbourhood. Feeling, as we do, moſt ſenſibly, the indiſpenſible neceſſity of frequent and earneſt exhortations to a regular attendance on Divine Worſhip; knowing the very great neglect, of the lower claſſes eſpecially, in the diſcharge of this imperative duty; and having experienced the fatal effects, in their conduct, in the wide diffuſion of irreligion, immorality, and all their attendant vices, ariſing, principally from ſuch neglect; we republiſh theſe Queries, with the view of extending their circulation, and of inducing others to reprint and diſtribute them, in their reſpective neighbourhoods. Indeed, we are not without a hope, that the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, (an Inſtitution which does ſo much honour to the age and country) will themſelves contribute eſſentially to the accompliſhment of this deſirable object. Meanwhile, we cannot omit to return our beſt thanks to the Reverend Author, whoſe zeal has been ſo piouſly diſplayed, and ſo judiciouſly exerted.

Twenty Six Queries, relative to Public Worſhip. By George Smith, A. M. Curate of Eccleſall, and one of the aſſiſtant Miniſters of the Pariſh Church of Sheffield.

SINCE it has oftentimes and juſtly been objected againſt the too frequent repetition of exhortations and reproofs from *the pulpit*, on the prevalent and increaſing neglect of Public Worſhip, that they are heard only by thoſe who are preſent in Church, to whom ſuch exhortations and reproofs are, therefore, leaſt of all applicable or neceſſary; the Author of the following ſhort Queries takes this method of diſtributing them, (more eſpecially through the extenſive chapelry of Eccleſall, which has lately been committed to his care,) for private peruſal at home: and he earneſtly and affectionately requeſts, that all perſons into whoſe hands they may come, will literally and ſtrictly comply with the concluding requiſition, at the bottom of the fourth page.

1. In all the variety of Religions that were ever diſcovered over the face of the whole earth, was there ever one heard of, which did not enjoin on its

its votaries an attendance, at certain ſtated times, on the Public Worſhip of the Object of that Religion, whatever it might be?

2. Have not Travellers grounded the opinion (whether true or falſe) of their having diſcovered ſome ſavage tribes of mankind, who were ſo rude and ignorant as to be wholly devoid of all religious knowledge and ſentiment, principally on this circumſtance; namely, that they could not obſerve among them any ſigns of a religious *aſſembly*, or trace to a religious ſource any of the peculiar cuſtoms or ceremonies which were exhibited in *public?*

3. As, then, the Religion of any nation, or of any ſmaller diſtrict, pariſh or townſhip, can be no other than the aggregate of the Religion of the individuals who inhabit it; if a decided and vaſt majority of the inhabitants entirely neglect the Public Worſhip, muſt we conclude that ſuch nation or diſtrict, in the proportion of that majority, is worſe than heathen, having no Religion whatever?

Should it be contended, that a religious principle may exiſt without a religious profeſſion, that much *inward faith, humility and devotion of mind*, towards the "Inviſible God," may yet remain, ſhut up in the boſoms of thoſe who habitually neglect Public Worſhip; I aſk, fourthly,

4. If we indeed feel thoſe good diſpoſitions towards the Divine Majeſty, ſhall we not rejoice to acknowledge, in the moſt public manner, our belief in Him, and our dependance upon Him, and to attend theſe Aſſemblies, which are expreſsly inſtituted to the Honour and Glory of His Name.

5. If, on the contrary, we feel a diſinclination from making a public profeſſion of our allegiance to the "King of Kings," by "treading his Courts," have we not reaſon to ſuſpect the reality of thoſe inward good diſpoſitions towards Him, for which we take credit to ourſelves?

6. Can theſe good diſpoſitions long exiſt under the continual reſtraint of ſecrecy and ſilence?

7. On the other hand, do we not find our pious affections towards God, and our benevolent feelings towards our fellow-creatures, greatly enlivened and encreaſed by the aid of Public, Social Worſhip?

8. However manifeſt theſe good diſpoſitions of the mind may appear in His ſight, who "ſeeth the ſecrets of the heart," can our fellow-creatures poſſibly know that we do ſo depend upon God, or even that we at all believe in Him, except by our profeſſion of faith and devotion in public worſhip?

9. Will others give us credit for that Religion, which we ourſelves are aſhamed to profeſs? (Mark v. iii. 38.)

10. Is not the Fourth of the Ten Commandants, of perpetual moral obligation; equally ſanctioned, as the other Nine, by the authority of the Chriſtian, as well as of the Jewiſh Religion? (Matt. v. 17.)

11. Does not the invariable practice of the Chriſtian Church, from its very firſt foundation, (as appears from the evidence of the Acts, and the Epiſtles, and of Eccleſiaſtical Hiſtory,) of devoting, after the example of the Jews, a certain portion of the Sabbath to the purpoſes of Public Prayer, the public reading of the Scriptures, and public Lectures and Exhortations, afford a moſt ſatisfactory illuſtration of this Commandment; and prove, that this, at leaſt, is included in, and forms an eſſential part of, the duty of "keeping Holy the Seventh Day?"

12. Are we not exhorted by the Apoſtle "not to forſake the aſſembling of ourſelves together," (Heb. x. 25.) and invited to the practice of Social Worſhip

Worſhip, by a moſt extraordinary promiſe, from the Author of our Faith? (Matt. xviii. 19, 20)

13. Does not "the Communion of the Body and Blood of Chriſt," which is the peculiar badge of his diſciples, and a ſtanding teſtimony of the truth of his Religion to the lateſt poſterity, neceſſarily imply that "we come together into one place?"

14. If it be (barely) poſſible, for civilized ſociety to exiſt, by the coercion of human laws, without the ſanctions of Religion; would we willingly exchange, for ſo precarious a bond of ſocial union, that mutual truſt and confidence, that infinitely ſuperior, and more perfect ſecurity for the faithful diſcharge of all the relative duties of ſocial life, (of ruler and ſubject, huſband and wife, parent and child, maſter and ſervant, friend and neighbour,) which ariſes from a general belief of the Chriſtian Religion, and the practice of Chriſtian Morality, on Chriſtian Motives? But,—

15. Fully engaged as the great bulk of the people muſt neceſſarily be in worldly occupations during ſix days of the week, and having ſcarcely any other means of religious and moral improvement than what the Sabbath affords; would not a general ignorance, diſbelief, and diſregard of the Doctrines and Duties of Chriſtianity, be the infallible conſequence of a general neglect of Public Aſſemblies of Chriſtian Worſhip and Inſtruction?

16. Suppoſing, even, that you were ſo well informed, that you could learn nothing at Church, but what you already know; have we not *all* continual need to have the important truths of Religion refreſhed in our memories, and to be *reminded* of our duty?

17. If you ſtay away from Church avowedly on this plea, will not they who ſtand moſt in need of inſtruction and admonition, be the firſt to avail themſelves of the ſame excuſe?

18. Are any ſo likely to fancy that they know every thing as they who know nothing? Are any ſo impatient of counſel and correction, as fools?

Certain, therefore, as it is, that our attendance on Public Worſhip, however frequent and regular, is not the whole of our duty,—far, very from it!—(Iſai. i. 11—17. Ps. 50. Prov. [illegible] 8, xxi. 27,) the true anſwer to the firſt Nine of the foregoing Queries abundantly proves, even to thoſe whom the following Four may not have their proper influence, that the general diſſolution of all religious aſſemblies in any nation, pariſh, or townſhip, would conſtitute in itſelf a virtual (ſay rather a complete) renunciation, not only of all religious profeſſion, but of Religion itſelf, diſtinctively conſidered as a national or provincial characteriſtic, as a general or public concern: and the true anſwer to the laſt Five, from the 14th to the 18th inclusive, equally proves that the breach of the Fourth, more perhaps than of any other ſingle Commandment, will unavoidably lead to the breach of all others.

19. Is it not then very inconſiſtent in any, to pretend to lament the progreſs of infidelity and vice in the world at large, or among their own immediate neighbours in particular, and to be zealous for the promotion of thoſe principles of Religion and Morality, which are the only ſure foundation of the peace and happineſs of Society, and yet habitually to neglect the Public Worſhip of Almighty God, and the peculiar ordinance of Chriſtianity? (Iſaiah lviii. 13, 14.)

20. Does not every one who habitually, or at any time without juſt cauſe, abſents himſelf from Public Worſhip, contribute his utmoſt proportion, namely, that of an individual, towards a ſubſtantial, and practical, and real abolition of the Sabbath, in the place where he reſides, (though the

red

red lettered name may ſtill remain in the calender) and towards the actual diſſolution of that particular aſſembly, of which he is, or ought to be, a member: in other words, does he not contribute his utmoſt perſonal ſhare (to ſay nothing of the influence of example) towards the production of thoſe lamentable conſequences, which would follow the general diſſolution of all religious aſſemblies, and the total abolition of the Lord's day?

21. Is not the whole of every religious aſſembly, throughout the kingdom, made up of individuals?

This very important and fundamental, however ſimple obſervation is not ſufficiently attended to. Few are ſufficiently aware, that by ſtaying away from Church, they are each, ſubtracting one from a number which is compoſed wholly of units; and that the difference between the largeſt and ſmalleſt congregation, depends entirely on the preſence or abſence of ſingle individuals.

22. Does not the ſhameful remiſſneſs of many members of the eſtabliſhed Church, in their attendance on its Public Ordinances, lead the Diſſenters to a miſtaken confidence, in the comparative increaſe of their numbers; concluding, not without ſome reaſon, that "they who are not with us, are againſt us?"

23. Are not the ſuperior zeal and conſtancy of Sectaries in general, in attending on their reſpective and particular forms and places of Public Worſhip, a reproach to many who pretend to be not only members, but friends of the Church of England, and even admirers of her ſuperlatively excellent ſervices of Public Worſhip, and yet ſeldom come within her walls.

24. Are the excuſes of diſtance, roads, weather, health, of works of charity, or unavoidable neceſſity, by which the attendance of the moſt regular may be occaſionally interrupted, ſuch as they could conſcientouſly urge, and would be influenced by, in matters of far inferior weight and importance?

25. To hear—"the Goſpel preached to every creature;" to hear—what the wiſeſt ſages of antiquity could never teach, nor the moſt learned ſophiſt of the preſent day can now demonſtrate, except by the light which is borrowed from Revelation,—the glad tidings of pardon for paſt ſins, upon the terms of ſincere repentance and renewed obedience,—the promiſe of God's Holy Spirit, "to help our infirmities," and the aſſurance of a joyful reſurrection to Everlaſting Life, through the merits of a crucified and triumphant Saviour; is not this the moſt intereſting employment, that can poſſibly engage the human mind? If theſe are ſubjects "which even the Angels deſire to look into," are they not, "worthy of all acceptation" and attention of men?

26. Can they who take no delight in the ſpiritual "ſervice of the ſanctuary" here below, expect to be qualified, by any ſudden change at their deceaſe, for the happineſs of Heaven, for the employments and enjoyments of the Bleſſed, "in the General Aſſembly and Church of the Firſtborn, and to receive pleaſure from the Society of Angels and Arch-Angels, in the immediate preſence of God,—even could they be admitted there?

Ponder theſe queſtions well. Re-peruſe them. Put down with pen or pencil, or pronounce out of your own mouth, a diſtinct and ſpecific anſwer to every one of them in ſucceſſion, Yes, or No, according to your conſcience; and then,——be your future conduct on this moſt important ſubject, regulated by the deciſion of your own cool and unbiaſſed judgment. Luke xii, 67, xix. 22, former part. John xiii. 17.)

POETRY.

POETRY.

TO THE EDITOR.

SIR

I SEND you a trifle that was written ſome years ago, and ſuggeſted, I believe, by the "Needy Knife-grinder" of your illuſtrious predeceſſor, the original Anti-Jacobin. Whatever may become of the ſentiment, the ſapphic metre ſeems to be pretty correct. We muſt ſuppoſe a philoſophical Jacobin, who had been contemplating with rapture the maſſacres at Lyons, La Vendee, &c. And that ſoon after, on conſidering the fate of a Gooſe that had been roaſted and eaten in the houſe of a loyal gentleman, he breaks out into the following poetic-patriotic whinings.

BENVOLIO.

Sapphia's Lamentation of a Jacobin on the demolition of a roaſted Gooſe.

Scaly Gooſe-gander, what a ſad miſhap's this!
Innocent throat cut—not a friend to ſave thee,
While cruel cook, ſans pity, Gooſey-gander,
Sticks on a vile ſpit.

Scaly Gooſe-gander, whither art thou wander'd?
Not, as thy bard ſings, in a lady's chamber;
Tho' to that room thy pretty ſnowy plumes may
Paſs in a down bed.

Pluck'd are thy plumes all lilly bright and ſhiny.
Now, alas! e'en thy merry-thought's a ſad thought;
And the dear breaſt-bone, fye upon the tyrant,
Turn'd to a ſkip-jack.

This the proud tyrant's little boys and girls took,
Making it ſkip where thou, alas! devour'd waſt.
Cobler, how cou'dſt thou pityleſs ſupply wax
For ſuch a foul deed?

Jacobins thee would not abuſe ſo groſsly.
Tender are their hearts—regicides and atheiſts
Melt at each downfall of a bug or louſe
Deſtroy'd by the tyrants.

Shortned are thy days, pretty Gooſey-gander,
Waddle thou ne'er ſhalt any more, nor henceforth
Strut a grand grey Gooſe over Charley mountains
Hiſſing at all kings.

LITERARY INTELLIGENCE.

WE have been given to underſtand that a SECOND Pamphlet from the pen of ASCHINES, on the ſubject of the treatment experienced by Sir Home Popham, has been ready for publication upwards of a month; but the author, from an idea that ſome extraordinary ſtatements which it contained, might influence the Committee appointed to conſider the whole of the documents, refuſed to let it be delivered till they had come to their decision. The report that it has been *ſuppreſſed*, is therefore totally void of foundation.

TO OUR READERS.

The death of one of the principal Contributors to this Work, and the illneſs of another, have rendered it indiſpenſibly neceſſary for poſtponing the Political View of Europe, which ought to have been prefixed to the preſent Volume.

INDEX.

A.

ACRE, dreadful detail of Buonaparté's expedition to, 108.
Actors, ſtrictures on the requiſites of, 87.
Adam, extraordinary ſtature attributed to him at the creation, 462.
Agriculture, the baſis of the ſecurity of the ſtate, and the proſperity of the people, 62
Agriculturiſts, modern, their fattening of cattle reprobated, 373.
Allegiance, remarks on, 303.
Almon, Mr. fallacy in the obſervations of, on Mr. Wilkes, 245.
Andreoſſi, General, one of the leaſt atrocious French Generals, 494; his miſſion to England proved to have been an inſult, ib. the ſelection of him to prepare the ſubjugation of England, ib.
Annual Regiſter, animadverſions on the execution of that work, 343, the parliamentary proceedings deſcribed in it, mere copies from the Newſpapers, 344; ſtate of Europe conſidered, 346; obſervations on the convention between the French and Batavian republics, 347; the perpetual conſulſhip of Buonaparté, reference to, 347, 348; Marquis Cornwallis's miſſion to Paris, 348, 349; account of the French expedition to St. Domingo, 350.
Anti Jacobin Review, refutation of certain charges made againſt it, 320—330.
Apparitions and ſuperſtition, ingenious remark on, by M. Leſſing, 372.
Arminian ſyſtem, miſrepreſented, 358
Army, the Chineſe, amount of, 132.
Article, the Greek, obſervations on, 100, 193.
Articles of the church of England, remarks on, 176; their ſubſcription recommended by Biſhop Jolly, and Mr. Skinner, to thoſe of the Epiſcopal perſuaſion, 177.
Aſſeria, intereſting obſervations of M. Caſſas, reſpecting the ancient town of, 402.
Aſſes in Italy, new qualities of, aſcertained by naturaliſts, 92.
Aſſurance, import of the doctrine of, 340.
Atlantic ocean, influence of its conſtitution on the climate illuſtrated, 65.
Attornies, their reſpectability increaſed by the new tax, 189; neceſſity of purifying that profeſſion, ib.
Audience of Paris, inſtance of the extraordinary effect produced in them by dramatic repreſentation, 467.
Augereau, his cruelty towards the inhabitants of Lugo, deſcribed, 495.

B.

Babie and Beaumont's Military Gallery, 493.
Bailly's Memoirs of a Witneſs to the French Revolution, 487.
Babylon, hiſtory of, imperfectly executed, 45.
Bacon, Francis, diſtorted biography of, 45, 46; ſtatement of various writers reſpecting his character, ib.
Bagot, Dr. the character of, ſketched, 439.
Banditti, dangerous inteſture of the Iſtrian coaſt by numerous hordes of, 400.
Baptiſm, hiſtory of that rite, 47.
———, original intention of, 857.
———, of infants, reaſons for the, 305.
Barbariſm in grammar, comments on, 47.
Bards, cenſure of that article in Rees's Cyclopædia, 47.
Barn, beſt deſcription of a, contained in Virgil's Georgics, 48.
Barometer, dullneſs of that article in Rees's Cyclopædia, 48.
Battalion, ſtrictures on the explanation of, in Rees's Cyclopædia, 49.
Battle, remarks on the compoſition of that article in Rees's Cyclopædia, 50.
Bathing places, their influence on youthful minds, 145.
Beaulieu, defeated twice by Buonaparté by the ſame ſtratagem, 406.
Beauty, elaborate treatiſe on, commended, 50
Beauty, the ſleeping, eccentric deſcription of in Miſs Weller's poems, 103; remarks on the ridiculouſneſs of the latter, 104, 106.
Bedouins, prolix and common place account of the, 51.
Bengal, unimportant compilation of that great article in Rees's Cyclopædia, 51.
Bentley, Richard, commendable biography of, 51.

Bernadotte, more remarkable for his infolence than his exploits as a General, 496.
Berthier, Mr. the maſſacre of deſcribed, 491.
———, General, accuſtomed to be the tool of all factions, 496.
Berwick, upon Tweed, cenſures on the deſcription of in Ree's Cyclopædia, 52.
Beta, imperfectly detailed in Ree's Cyclopædia. 52.
Betty (Maſter) biographical memoirs of; folly of the attempts to panegyrize him, 193.
——— his firſt performance in London poetically deſcribed, 302.
Bible, laborious compilation on the word, 52, 53.
Blagdon, F. Eſq. edition of the Spectator by, commended, 308.
Booker, Dr. cenſure of his poem of "Tobias," 423, 424.
Bournonville, the notoriety of, to be attributed only to his impriſonment in Auſtria, 496.
Bon, diſtinguiſhed for his bravery in Italy and Egypt, 496.
Brand, Hannah, her denial of ſome tenets of the Bible, 208.
Bread, high price of, converſation on that ſubject, 197.
Briſſot, his plan of Municipalities, the cauſe of his downfall, 490.
Brown, Dr. account of, 376; the ſubjects of his ſermons ſtated, ib. recommendation of the ſame, 381.
Buonaparté, the character of, compared with that of Charlemagne; his hypocriſy and uſurpation of the crown, 481.
Buonaparté, his addreſs to the Malteſe on taking poſſeſſion of their iſland, ſtrictures on, 5, 6; his patronage of the Arts and of Letters before the year 1798 and 7.
———, acts and conduct of, in 1802, 347, 348.
———, compared with Cromwell by Mr. Burdon, 405; reflections on his marriage with Mad. Beauharnois; his treatment of that lady, ib. account of the commencement of his victorious career; exaggeration of his atchievement at the bridge of Lodi by M. Burdon; ib. ſtrictures on his conduct on that occaſion, 406; recital of his ſevere meaſures to conciliate obedience in Italy, ib remarks on his letter to the Archduke Charles, 407; inſtances of his ſavage ferocity of temper, ib. his taciturnity miſtaken for modeſty, corrected, 407, 408; inſolence of his proclamation to the inhabitants of Cairo, ib his expedition to Acre, dreadful anecdotes of, 403. 409; of his merits at the battle of Marengo, 410; obſervations on his government, 410, 411; failure of the attempt to compare him with Philip of Macedon, ib.
Burdon, Mr. panegyrics of, on Buonaparté, 407; calumny of Sir Sidney Smith at Acre, 409; his general eſtimate of the expedition to Egypt, 410; ſummary of his biography of Buonaparté, 411
Byrſa, remarks on the part of Carthage conſtituted by, 107; ſignification of, 107, 109.
Byrſa of Virgil, remarks on the, 331, 332.

C.

Calvin's works, remarks on them; nature of their contents, 227, 228; the author proved to have been a leveller, 437.
Calviniſm, principles of, explained by Dr. Hill, 226, ſeq
——— and Arminianiſm, difficulties adhereing to, on the ſubject of ſalvation; ſtrictures on them &c. 239, 240.
———, objections made to that ſyſtem, 240; liberty, definition of, according to, ib. reference drawn between that doctrine and that of the Neceſſarians, ib. objections to the Calviniſtic ſyſtem, arguments oppoſed, &c. 240, 241; reaſoning of Dr. Hill on the ſame, ib. further remarks on, 320, 321.
Calviniſtic ſyſtem, ſupported by Dr. Hill, 351, (ſee alſo *Hill* Dr.) its abſurdity proved, 353.
Carthage, origin of the name of that city inveſtigated, 107; refutation of its derivation from a Grecian ſource, ib.
Caſſas, M. cauſe of his Travels in Iſtria and Dalmatia, 386, 387.
———, account of a dangerous voyage of, from the depredations of the banditti; narrow eſcape, &c. 400, 401.
Catholics of Ireland, remarks on the, 9, 10.
———, their proportiion of to the proteſtants, 149.
———, Iriſh, their ſtatement, remarks on their conduct, &c. 11.
Catholiſm, nature of redemption, drawn from, 234.
Catholic church, the, cruelty of, 427; is favourable to democracy as well as monarchy, 430; fiſcal project of in 1729; its perniciouſneſs, 431.
Catholic petition, the, letter on the ſubject of, 424; dangers ariſing from granting it, 425, 435.
Catholics in England, the, hints reſpecting, 443.
Cenſorate in China, deſcribed, 72.
Character in private life, and its conſequences, obſervations on the, 379, 381.

Character, difference between the French and Engliſh, with reſpect to taxes, 453.
Charlemagne and Buonaparté, attempt at a parallel between them, 480.
Charlemagne, his manner of governing infinitely ſuperior to that of Buonaparté, 482; his violent reſolution againſt the Saxons, who had revolted; his cruel treatment of Rodguad, Duke of Triuli, 484; account of his expedition to Spain, 485; the policy of his journey to Rome, ib.; his butchering 45,00 Saxon priſoners, ſimilar to the recent atrocity of Buonaparte at Jaffa, 486; his character as it is given by Voltaire, 487.
Chineſe, religion of the, 134.
Chineſe women, the treatment of the, a proof, that China ranks but low on the ſcale of civilization, 68; the employment of, in ploughing, and in her domeſtic circle, ib. their ſmoaking of tobacco, 69; manner of their diſpoſal in marriage, ſimilar to ſlavery, ib.
China, barbarous laws in, reſpecting ſuſpected murder, 69, 70; frequency of infanticide and ſuicide in, 70; puerility of the amuſements in that country, 70, 71; language and ſituation of, curious account concerning the, 26; hiſtorical records of, their complete and regular ſeries &c. ib. remarks on the conſtitution of, power of the ſovereign, &c. 71, 72; cenſorate deſcribed, ib. reflections on the criminal code in, ib. remarkable trial for homicide, 73, 77.
Chineſe Government, their ſuſpicious conduct to ſtrangers, 133; liberality of ſome of its individuals to the Embaſſador's ſuite, 141.
Chineſe, or magic lantern, deſcription of the, 351.
Choice, liberty of, deſcribed in Calvin's ſyſtem, 240, 241.
"*Chriſtian Obſervers*," the, remarks on the object of, 319; the ſect proved to be Calviniſtic, 320; expoſure of their accuſations againſt the Anti-Jacobin Review, ib.
"Chriſtian Obſervers," the, ignorance of, proved, 322, 323; their accuſation againſt Dr. Gleig, refuted, 321, 325, 329; ſhort account of their character, 329.
Chriſtianity, the importance of, conſidered as a "republication of natural religion," and as a "method of ſaving ſinners," 231.
Church of England accuſed of rigid adherence to Calvaniſm, 174.
Church of Scotland, ſentiments on the, 152.
Claſſical learning, proof of its advantages, at an early age, 465.
Clay-Marle, on the analyſis of, 418.
Climates, northern, inferences reſpecting vegetation, drawn from the nature of the 65.
Coalitions, thoughts on, 295.
Coleman, object of his miſſion to Ireland, 17; his death for high treaſon, ib.
Confeſſion of Faith, ſpecimen of on the ſubject of predeſtination, 238.
Confinable and unconfinable ſubſtances, remarks on, 92.
Conſtitution of China, ſee *China*.
Controverſies religious, ſtatement of Dr. Hill, of the Arian, Socinian, Trinitarian, &c. &c. 233.
Convention between the French and Batavian republics, 347.
Conviviality in China, curious mode of expreſſing, 69.
Corn-trade, the, ably diſcuſſed, 308.
Cornwallis, Lord, conciliating conduct of, towards the Iriſh Papiſts, 15; inefficacy of that treatment, 16; details of his journey to Paris, 348; account of his negociation, 348, 349.
Covenant Chriſtian, condition of the, collected, 337; conſideration of the meaning of the word, 357.
Cow-Pox, addreſs on the ſubject of inoculating the, 304.
Coxe, Mr. the, talents of, for poetry, diſtinguiſhed for their elegance, 420, 421; proof of his conjugal tenderneſs, ib. ſpecimen of a patriotic ſong by, 422; inſtance of his happineſs as an epigrammatiſt, 423.
Cruelties, wilful, inflicted on animals for the purpoſe of experiments, animadverſion on the, 374.
Cruelty, ferocious, of the Jews, to the Canaanites, correct explanation of the, 207.
Cucciha, explanation of that ceremony, 2.

D.

Dalmatians, the, proved to be the deſcendants of the Romans, 388, 398; hatred between them and the Morlachians, ib.
Dancing, obſervations on, 144.
David, the pſalms of, tranſlated by Mr. Cottle, ably executed, 301.
Decency, ſentiments on; alluſions to the want of modeſty in the Monthly Reviewers, 102, 103.
Delicacy, female, conſidered in a poliſhed ſtate by travelling; cenſure of, &c. 375.
Deſmond, Earl of, account of his frequent rebellions and death, 17.
Divinity, the ſyſtem of, its importance deſcribed, 229.
Dueling, its reprobation, on the occaſion of the death of Gen. Hamilton, 191.

E.

Edinburgh Reviewers, remarks on their injuſtice to authors in general, 88; defence of Dr. Thomſon againſt the, 88, 95; proof of their wilful diſtortion of the text of an author, 90.

Dr. Thomſon's ſyſtem of Chemiſtry, univerſally approved of, except by theſe Reviewers, 88; explanation of their conduct, 89, 91; handſome acknowledgement of his own errors, 93, 95.

Edinburgh Review, general obſervations on its contents, ſpirit, &c. &c. 209, 210, 211.

Education of females, thoughts on the, 142.

Education, importance of, in general, 412; modern foreign languages recommended to a young Princeſs, ib. proficiency in the fine arts not requiſite for a ſovereign, ib neceſſity of a ſovereign being acquainted with human nature and hiſtory of the country. ib. importance of hiſtory to a ſovereign, and ſtrictures on Hume, 413, 444; excellence of religion in forming the character, &c. 414, 416.

Egypt, motives of the French Directory for invading, 7, 8.

Election, the doctrine of, ably canvaſſed, 339.

Elegy, a political parody, 218, 223.

Emancipation, catholic, the importance of, conſidered, 283; pretenſions of the Roman Catholics of Ireland, 284; grounds for oppoſing it, ib. tenor of the term "Catholic Emancipation." obſervations on the teſt oath, 285, 287; reflections on the aſcendancy either of the Roman Catholics or Proteſtants, 288. 294; on the ſtatement of the acknowledged doctrines of the Romiſh Church, 289.

———, Engliſh, ſee Great Britain.

Epigrams, 224, 335.

Epiſcopacy, ſtrictures on the divine right of, 363.

Epiſcopalians and Preſbyterians, controverſy between the, explained by D. Martin, 155.

Epiſcopalians in Scotland, remarks on them 172; declaration of that church to ſubſcribe the thirty-nine articles of the Church of England, 173.

Equivoque, a poem, 111.

Errors incident to divines; probability of their origin, &c. 205.

Erſkine, Dr. character of, deſcribed by Dr. Martin, 35.

Evangelical Magazine, object of the, 436; deſcription of methodiſtical preachers, ib. inferences thence drawn, 436, 437; hiſtory of the methodiſts, their influence, &c. ib.

F.

Faith, juſtification by, inveſtigated, 338.

Faſts, the inefficacy of, explained, 180.

Favourites of princes, evils ariſing from the influence of, 414.

Finances of France conducted with fraud to the public, 164.

Fitzgerald's dreadful rebellion of the, in Ireland, 17.

Flax plant, utility of its culture to Ireland, 66, 67.

Foreſts of France, inſalubrious effect of their deſtruction, for the building of gun-boats, 451

Fox, Mr. view of the conduct and political principles of, 295, 296.

France, account of its expenditure, 167.

French nation, reaſons for its having overcome financial obſtacles, 450.

French, motives of the, in undertaking the expedition to Egypt deſcribed, 6.

French ſoldiers, contraſt between theſe and the Roman ſoldiers, 491; cruelty of the former, ib.

Fund, the, patriotic, ſtatement of, 307.

G.

Gee, the maſſacre of its inhabitants by the Engliſh and Scotch forces, refuted, 9, 10; hiſtorical aſſertions on the fiction, ib.

Genius, the patronage of men of, recommended to ſovereigns, 415.

Gifford, Mr. his tranſlation of Juvenal compared with that by Mr. Marſh, 23, 24; ſuperiority of the former proved, 23, 30.

———, Mr. falſely charged of repreſenting cannibaliſm, practiſed in Egypt, 96, 99.

Gleig, Dr. the ſermons of, diſtorted by the "Chriſtian Obſerver," 321; high character of, 326, 327.

Globes, uſe of the, explained, 183.

Goſpel, the doctrine of explained, 172.

Grace, inviſible, enquiry in the operation of, 239.

Gray's Elegy, written in a church-yard, tranſlated in Latin; by ſchool-boys, commendation of, 443, 446.

Great Britain, inhabitants of, their character, 184.

Grenville, Lord, preſent connections of, 186.

H.

Haiducks, their miſerable ſtate deſcribed, 390; their character, ib.
Haley's late poem, inferiority of, to his other poetical effuſions, 383; his manner compared with that of Cowper, 383, 384; plan of his "Triumph of Muſic," and obſervations on an arrogant, paradoxical aſſertion, 834, 385.
Hamilton, General, funeral oration in memory of, 190; his character, ib.
Hawkerian controverſy, the, obſervations of Mr. Polwhele on, 348, 442.
Heat, explanation of, according to Hutton's theory, 211, 214.
Hebrew tongue, animadverſions on the ignorance of the critics of the, 197, ſeq
Heretics, cuſtom of the ancient, to alter paſſages in the Bible, 204.
Hill, Dr. theological inſtitutes by, 225.
Hill, Dr. his ſupport of the Calviniſtic ſyſtem, and rejection of that predeſtination defended by Taylor of Norwich, 351; his miſrepreſentation of the Arminian ſyſtem, 353; conſideration of converſion and regeneration, 354; of juſtification, 355, 356; the word covenant viewed, according to its general meaning, 357; baptiſm, why originally inſtituted, 357, 358; confirmation, remarks on, 359; excellent account of the connection between Church and State, and of the general principles of Preſbyterian government, 359, 371; explanation of the grounds for the authority of the LAY ELDERS, 364; advice to future miniſters of the Church of Scotland, 367; obſervations on the Liturgy and Directory, 367, 368; on the adminiſtration of the ſacraments, and on lecturing, 368, 369; of the doctrinal part of preaching, and viſiting the ſick, 369, 371.
Hill (ſir Richard) controverſy of, 113; his opinion of the clergy in general, and of the Calvaniſts in particular, 117; his reluctance to acknowledge the truth of univerſal redemption, and his ſilence reſpecting the liturgy accounted for, 257; his acknowledgment reſpecting the inſpiration of the Holy Ghoſt, 258; his aſſertion reſpecting the introduction of Calviniſm, refuted, 258, 259; remarks concerning the intercourſe between Cranmer and Calvin, 260; his miſtake of the phraſes God's election, and Calviniſtic election, ib. his account of Biſhop Jewell's "Apology," refuted, 260, 262; his opinion of Ridley and Bradford, 262, 263; his confounding the Calvinian with the Anti-Calvinian ſyſtem in every inſtance proved, 264, 266; ſingular remark on the duties of paſtoral office, 266, 268; his ſtrange and confuſed remark on the thirty-nine articles, 268, 270; obſervations on the attributes of God, 271; on redemption, 272; his attachment to the conſtitution of that church, of which he is a member; ſtrictures on it, 273, 275.
Hiſtoriographers of the Chineſe empire, nature of their duty, 72.
Homicide, trial for, in China, remarkable account of a, 73, 77.
Hoſea, the prophecy of, in what light to be viewed, 199; proper names occurring in, explanation of the, 199, 200.
Hoſea tranſlated by Biſhop Horſley, ſtrictures on the criticiſm of, 197, 204.
Huttonian theory of the earth, refuted, 211, 214.

I.

Infanticide in China, ſee China.
Inſpiration, accurate notion of, 230.
Inſpiration of the ſcriptures, 302.
Inſtruction of youth, requiring accuracy in ſtatements, 186.
Inſtruction, good qualifications for, united with paternal affection, their influence.
Inſurrections in China, rarity of, 131; diſaffection, preſent, account of the, 132.
Intelligence, literary, 112.
Interpolations in the holy ſcriptures, ſtrictures on, 205, 206.
Invalids of the army and navy, propoſition for ſupporting the, 419, 420.
Invaſion, neceſſity of increaſing our diſpoſable force, againſt, 300.
Ireland, depraved ſtate of, reported by a ſecret committee of the Engliſh Houſe of Commons, 16; miſſion of an agent from England in 1791, to the treaſonable aſſembly, the Catholic Committee, 17; recommended as the moſt preferable country for eſtabliſhing an inſtitution of "Moral and phyſical Geography," by Dr. Patterſon, 61, 62; preference given to London for this purpoſe, ib. ſcarcity of wood in, 63; the changes of the climate in that country conſidered; inquiry into the various opinions reſpecting this point, 64, 65; the population of, enquiry into, 147.
Iris, the Norwich, a Latin poem on, 109, 110.
Iriſh, ancient dreſs of the; inferences drawn from it, reſpecting the culture of the flax-plant, 63.
Jaffa, maſſacre of the [illegible]ers by the orders of Buonaparté at, 4 priſon

Jamieſon, Dr. the uſe of ſacred hiſtory, by, 204.
Juvenal, remarks on the different tranſlations of, 23, 24; neceſſity of judgment in tranſlating, 26; cenſure of the Roman people for their impudence by, 27; requiſites expected in a good tranſlation of, ib.

K.

Kali purum, the action of, upon ſtrictures in the Urethra, 417.

L.

Ladies, addreſs to the, deſcriptive of the attraction of a virtuous character, 195; encomium on frugality and ceremony in the domeſtic life of, 196.
Language of China, ſee *China.*
Lavater's phyſiognomy and *hand writing*, nice diſtinctions of, 373.
Lecture, neceſſity of caution in, 187.
Levelling, the ſyſtem of, prevalence of, ſtill continuing, 277, 278.
Leven, Lord and Lady, character of, ſtrangely depicted by Dr. Martin, 36, 41.
Libels, general obſervations on, 296, 299.
Life, the middle ranks in, ſituation of, conſidered, 381, 383.
Louis XVI. elegy on, by Bailly, 483.
Love, anecdote of the firſt impreſſion of, 466

M.

Magee, account of the iſland of, 9.
Malta, ancient and modern, deſcription of 1 and ſeq. remarks on the government of that iſland under the knights; the nature of the ſoil and population, 3, 4; the revenues of, and annual expenditure, ib. knights of, hiſtory of the, 4; conduct of the French on occupying it, 4, 5; neceſſity of its being ſubject to ſome powerful country, 8; exhortation to the exiled knights of, 8, 9.
Malteſe, their manners, cuſtoms, ceremonies and diverſions deſcribed, 2; peculiar cuſtom of, in celebrating the firſt birth day of their children, ib. account of their obſervation of Shrove-Tuesday, 2, 3.
Man, his exiſtence in a ſtate of nature conſidered, 185.
Man, conſideration of, in Calvin's ſyſtem, 230.
Manure, account of the agricultural ſalts, their uſe in, 418.
Marſh, Mr. the Satires of Juvenal tranſlated by, 23; his details reſpecting the hiſtory of his tranſlation, ib. preference given to brevity in tranſlating, by; and ſtrictures on his plan, 24; his tranſlation compared with that of Mr. Gifford, ib. its deficiency in point of ſpirit and characteriſtic, 25; talents of, not adapted to ſatire, 33.
Martin, Dr. Sermons of, 33; his total want of ſkill in the art of compoſition, with proofs, 41, 44.
Matthews, William, on the modern ſtate and principles of the Quakers, 208.
Memory, curious anecdote of the loſs of, at a critical moment, 466.
Meteorology, the importance of, conſidered by Dr. Patterſon, 56; obſervations of Dr. Woodhouſe on, 61.
Methodiſm, characteriſtic of, 304.
Methodiſts, ſee *Evangelical Magazine.*
Morality, its inefficacy without religion, 187.
Morlachians, origin and hiſtory of the, 388; their character, 389, 391; curious cuſtom in arranging with their creditors, 391, 392; violence of their reſentment, ib. deſcription of their marriage ceremonies, 393, 394; miſerable ſtate of the married women, ib. treatment of the children, ib. dreſs of both ſexes, 395; account of their habitations, domeſtic life, and aliments, 395, 396; inſtances of their health and vigour apparent in their diverſions, ib. their manner of treating diſeaſes and wounds, 396, 397; details of their ceremonies at funerals, female chaunters, &c. &c. ib. remarks on their poetical genius, particularly on their heroical ſongs, 397, 398; proof of their being the real deſcendants of the Sclavonians, ib.
Mountains, the friendly influence of conſidered, 66.
Muſgrave's, Sir R. Memoirs of the Iriſh rebellion, opinion on, 15.

N.

Natural philoſophy, influence of, in baniſhing ſuperſtition, 372.
Natural religion, the characters and ſources of, deſcribed, 231.
Necker, remarks on the fatal conſequences of his political conduct, 468; Mirabeau's opinion of him, 469; his early hiſtory, and ſtrictures on the eulogies of his admirers, 471, 479.
Nelſon, Lord, lines addreſſed to, on his arrival at Brecon in 1802, 111, 112.
Neptunian hypotheſis of the earth, its futility exhibited, 214, 215.
New Year's Offering, a poem, 110, 111.
Nile, explanation of its courſe, according to a paſſage in Virgil's 4th Georgic, 216, 217.

O.

Opinions of Pelagius, Arminius, and other ancient divines, and reflections on their import, 233, 234.

Orange-men, invectives of Mr. Plowden againſt, 13, 14

P.

Paleye, Dr. moral philoſophy cenſured, 187.

Papiſts, Iriſh and Engliſh, co-operation of the, in the 16th and 17th centuries, 16, 17.

Papiſts, Iriſh, ſtatement of their accounts, and fees paid to their treaſonable hired agents, in April 1793, 17; proofs of their deſigns to dethrone his majeſty, 18; better ſituation of the, than their fellow religioniſts in England, 19; their ultimatum in 1793 employed as a cloak to their treaſonable and ſeditious proceedings, 19; conſpiracy of the, evidently demonſtrated, 22; exploſion of that cataſtrophe, ib.

Patterſon, Dr. ſtrong recommendations of his work intitled "Obſervations on the Climate of Ireland, &c. 67.

Peltier, remarks on the trial of, for a libel on Buonaparte, 215.

Pentateuch, its authenticity proved by our ſaviour, 206.

Peſchier, experiments made by, to aſcertain an analogy between the animal and vegetable kingdoms, 58; remarks on their purport, ib.

Philoſophy of nature, new definitions of, and ideas on the 458, 464.

Phraſeology, neceſſity of attending to the texture of, in correct tranſlations, 198.

Piety, its imitation recommended, 179.

———, and courage, diſcourſe on, adapted to our preſent ſituation, 182.

Planting, obſervations on, 66.

Plants, ſyſtem of M. Mirbel reſpecting their anatomical ſtructure preferred by Dr. Patterſon; remarks on that theory, 54, 55.

Plowden, Mr. remarks of, on Dr. Warner's hiſtory of Ireland, 10; his conſideration of the motives of the adminiſtration in forming the union, 11, extract of his letter to Mr. Pitt on that ſubject, ib; repreſentation of the Roman Catholics in Ireland, their unparalleled ſufferance and forbearance, with ſtrictures on the ſame, 12; deſcription of the orangemen, 13; inſinuation reſpecting Sir H. Muſgrave's memoirs, 16; account and object of his miſſion to Ireland, and *his interview* with Mr. Addington, 18; meanneſs and duplicity of, in accepting a compenſation, his ſubſequent conduct, 19, 20; his interview with Mr. Marſden, ib.

Plowden, Mr. ſtatement of the documents obtained by him for writing the hiſtory of the union, 20; reception of, by Mr. Abbott, ib. remarks on his aſſociates in Ireland, ib. is refuſed payment of the laſt part of his compenſation by Mr. Addington; motives for this denial, 21; ſtrictures on the tenor of his work, ib. failure of his requeſt to Mr. Addington for leave to peruſe certain ſtate-papers, ib. letter to the premier, 21, 22; remarks of, on his own publication, ib.

Poetry, 218, 224, 300. 302, 332, 443. 447.

Pola, account of, in former ages, 398; amphitheatre, deſcription of the, 398. 399.

Polwhele, defence of, againſt Mr. Overton and others, 438, and 199

Pope, on the ſupremacy of the, 290, 291.

Popery, propagandiſts of, their miſchief in deluding government, 19.

Popham, Sir Home, ſuppoſed unjuſt and tyrannical treatment of, by the late Admiralty, 294.

Popularity, the true arts by which ſovereigns acquire, 415.

Population in China, amount of the 133.

Poſeſtriné, deſcription of that term in Morlachia, 392.

Pratt, Mr. general obſervations on the writings of, 275, his remarks on Hampſhire &c, 276; his performance of 'Hail fellow well met' happily directed againſt the levelling ſyſtem, 277, 281; his dramatiſation of the "Nut Brown Maid of Prior" leſs fortunate, ib. remarks on his poetry, 281, 283.

Predeſtination, difference of opinions reſpecting, and ſtrictures on them, 236, 237; difference between the ſentiments of the Arminians and Calviniſts on that principle, ib. examination of Dr. Hill's ſyſtem; refutation of the charge, that the 17th article of the church of England, is Calviniſtic, 238.

Preſbyterian government, the general principles deſcribed, 359 and ſeq.

Preſs, its freedom in China, and puniſhment of its abuſe, 130.

Preſs, remarks on reſtrictions of the, 294; their tendency, 297.

Preſton, Mr. reflections of, on the domeſtic culture of flax ſeed, and its importation into Ireland, 67.

Prieſtley, Dr. conception of Chriſt, rejected by, 204, 205.

Prieſts in China, their fraud, 136.

Private boxes at Covent Garden theatre, obſervations on the impropriety of the, refuted, 83; at Drury Lane theatre, 85.

Probratimi, meaning of that expreſſion among the Morlachians, 392.

Public journals for 1804, their ſpirit deſcribed, 163.

Q.

Quakers, ſtrictures upon the principles and conduct of the, 309, 319.

R.

Reaſon, ſtatement of the province of diverſity of opinions and arguments on that head, 232.

Receipts of, the French government proof of their diminution in proportion to the expenditure, ſince the revolution.

Redemption, nature of conſidered, according to the ideas of ſome authors, and remarks on them, 234; view of it in conformance to the catholic ſyſtem, ib.

Rees's Cyclopædia, review of, 44, 53; ſummary opinion of the reviewers on, unfavourable, 53, 55.

Religion, neceſſity of, to females, 146.

———, chriſtian, evidences of the, and opinion of Dr. Hill, on that intereſting ſubject, 229, 230.

———, indifference to, acute reaſoning on, 377, 579.

Reprobation, decree of, as laid down by Calviniſm, ſtrictures on the ſame, 242; opinion of the Arminians on the ſame ſubject, 243.

Reviews in England, general remarks on the, their tendency; preference of the Edinburgh Review to them, in that reſpect only, 82, 83; petulance of the latter proved, ib.

Reviewers, their refutation of the charges laid to them for their general cenſure of Rees's Cyclopædia, 55; proved 201, 204; 217, groſſneſs of their ignorance.

Rights of man, attempt to introduce them in China, failure, 131.

Ryland, Rev. ſingular account of the, 306.

Roſcius, the young, ſtrictures on the character of, as a ſtage-performer, 87.

Rouſſeau, Diderot's character of him, 467.

S.

Sabbaths, negligent obſervance of the, 180.

Salvation by atonement; propriety in conſidering it as a matter of fact, 235.

Saxe, Marſhall, his knowledge and uſe of the French character, 466.

Scardona, animated deſcription of the ſublime and unique caſcade formed by the Kerka, 402, 404.

Scotch clergy, antipathy of the, to epiſcopacy and liturgy; their neglect in examining the ſtandards of the church of England, 227.

Scriptures, holy, authenticity and correctneſs of the, 205

Scripture, the ſupreme tribunal for all doctrines and opinions, 232; controverſies with regard to the, ib

Scripture, exhortations of, advantages derived from the, 352.

Seduction, poetical deſcription of the horrors of, generally praiſed, 300, 301.

Senſe, common, a wholeſome diſh recommended to perſons of a weak digeſtion, 194.

Shrove-Tueſday, curious manner of celebrating it in Malta, 2, 3.

Slave-trade, obſervations of Mr. J. Foot, on the, reprobated, 80, 81.

Smith, Sir Sidney, the character of, calumniated by Mr. Burdon, 409.

Socinianiſm, diſplayed in Dr. Jamieſon's work on the uſe of the ſacred hiſtory, 204, 234.

Species, of animated beings, curious ideas on their mixture, 462.

Soil, richneſs of, by what conſtituted, 59, 60; remarks on its texture or organiſation, its influence on the growth of vegetables, ib.

Soul, immortality of the, attempted, 78.

Spies, French, in England, 168; their inſolence, 169.

Stachez, functions of the, deſcribed, 393.

Stateſmen, in former times, retroſpect to the, contraſted with thoſe of a modern date, 425.

Strabo's account of the word *Byrſa*, 108.

Strictures in the urethra, obſervations on the treatment of, 417, 418.

Svati, explanation of the office of, 393.

Suicide in China, ſee *China*.

Temple, Miſs, poems by, 169.

Theatres, curious remark concerning, rights at, 84; ſtrictures on the ſame, ib. long-winded elegy on [Drury Lane theatre, 85; obſervations on performers, conduct of the managers &c. ib. impropriety of admitting the frail ſiſterhood, 86.

Theology, manner in which it ought to be conſidered, 342.

Timber, foreign, the importation of, an immenſe drainage of money from Great Britain, 62. 63.

Touriſts, hints to modern, 82.

Tranſmutation of metals, mad idea of Girtanner reſpecting the, 374.

Trieſte, intereſting details of, given by M. Caſſas. 399, 400; aggrandizement of, promoted by Maria Thereſia, ib. its trade and territorial productions, ib. ancient hiſtory of, ib.

Talmud, extravagance of the, a confirmation of the inſpiration of the Old Teſtament, 207.

Tea, remarks on the cultivation of, 138.

Tiers Etat, different ideas in France, concerning the, 488.

Trinity, the doctrine of the, attempts to prevent, 208.

V.

Vegetables, the various motory impulſes of, proved to be extraneous, 57.
Vegetable, world, the, ſatirical reflections on, 374, 375.
Vegetation, the nutrimental economy of, ingenious obſervations of Dr. Patterſon, made on, 58, 59.
Vice, its imitation reprehended, 131.
Vines in Greece, remarks on the, 79.
Virgil, animadverſions on, 106, 109.
Virgil, new illuſtration of a paſſage in the 4th Georgic of, 216, 217.
Union, evangelic, in Germany, firſt formation of the, 14.
——, between the preſbyterians and the members of the eſtabliſhed church, projected under James II. 14; object of that inſtitution, ib.
——, in the eſtabliſhed church, the neceſſity of, 182.
Uſcoques, deſcription of the, given by Caſſus, 387, 388.

W.

War with Spain, juſtice and policy of, 164.
——————, juſtified, 300.
War expences, difference of, between the preſent and ancient government of France, 454.
Warburton's theory of Redemption, remarks on, 235.
Waters, neutral ſaline, diſcovery of, at Hampſtead, 162; their medicinal qualities.
Webſter, Dr. account of, according to the ſtatement of Dr. Martin, 35.
Whateley, Mr. competition of with Mr. Horne, 418.
Wife, remarks on the qualities neceſſary in a, 196.
Wimlham, Mr. remarks on the tergiverſation of, 296.
Winds, origin and nature of, curſory remarks on the, 63.
Wilks, (the late) I. correſpondence of, with his friends; general remarks on the nature of the publication, 244, his parentage, 245; firſt ſtep in life, and marriage, 246; remarks on his profeſſion of religion, 247; his firſt entry into public life, and primary public addreſs at Berwick; ſtrictures on the latter, 247, 248; his diſappointment at that place, and ſucceſsful attempe at Ayleſbury, ib. commencement of his career in the oppoſition, his inducement explained, 249; verſatility of his character, ib. his deſcription of the ſtate of his native country, 250; his change of ſentiments on the attainment of wealth, ib. ſpecimens of futility and impiety in his letters 250, 254; his partiality for the luxuries of the table, 252; proofs of his having been a paraſite, ib. his complimentary cards, remarks on ſome of, 255; hints on his qualities and the manner of educating his daughter; remarks reſpecting his ſcientific powers (if any); concluſive obſervations on the man and manners, 256, 257.
Wilks, I. Eſq. verſes to, 332, 335.
World, comfortable news for thoſe who expect its diſſolution, 461.

Y.

Yang-tſchoo-foo, deſcription of, 136.

Table of the Titles, Authors' Names, *&c. of the Publications reviewed in this Volume, including both the* Original Criticiſm, *and the* Reviewers Reviewed.

A.

ALMON's Correſpondence of the late John Wilkes 244
Appeal from the Paſſions upon Bnonpaate's invaſion 300
Annual Regiſter, the, for 1803
Ariſtæus's Letter to the Editor 216

B.

Barrow's Travels in China 63, 130
Battle, the, of Largs; a Gothic Poem, &c. 78
Becker's Auguſteum, containing the ancient Monuments in Dreſden 456
Bulman's Goliah ſlain, &c. 179
Brown's Sermon 376
Burden's Life of Buonaparte 404
Booker's Tobias; a Poem 423
Boiſgelin's Ancient and Modern Malta 1

C.

Cobbett's Spirit of the Public Journals for 1804 163
Croft's Piety and Courage, a Sermon 182
Critical Obſervations on the Byrſa of Virgil 106
Crow the, that flies Home laſt 446
Culina Famulatrix Medicinæ 193
Catholic Emancipation 283
Cottle's Verſion of the Pſalms 301
Chriſtian Obſerver 819
Collection of Modern and Cotemporary Voyages and Travels 486
Cochrane's two Tracts on the Uſes of Clay Marle, as Manure 418
Cochrane's Letter to Mr. Pitt, concerning an Eſtabliſhment for Sailors and Soldiers 419
Coxe's Miſcellaneous Poetry 420

D.

Defence, a, of Attornies, &c. 189
Davies' Character and final Preſervance of the Righteous, a Funeral Sermon 304
Drew's Eſſay on the Immortality of the Soul 77
D'Ivernois, on the External Receipts of France 456

E.

Evans's Juvenile pieces, &c. 186
Edinburgh Review, or Critical Journal 209
Eſſay on the Impolicy of a Bounty on the Exportation of Grain, &c. 308
Equivoque, the Fair 111
Elegy, &c. 218
Epigrams 224
Errata 447

F.

Fiſcher's Spaniſh Miſcellanies 456
Foote's Obſervations on the Slave Trade 80
Fly's Faſt Sermon 304
Fullarton's, Colonel, Reputation of Col. Picton's Pamphlet 307
Flim Flams; or, the Life and Errors of my Uncle, &c. 371

G.

Girdleſton's Odes of Anacreon 79

Gilliand's

Gilliland's Elbow Room 83
Goodwin's Account of the Neutral Saline Waters diſcovered at Hampſtead 162
Gooche's Miſs, Can we Doubt it 170
Gardiner's Cauſes of the Inefficacy of Faſts, a Sermon 180
Grejg's Introduction to the Uſe of the Globes 183
Gardiner's Anſwer to Poole's Narrative 307
Goliath's Appeal from the Britiſh Critic to the Anti-jacobins 309
Gray's Elegy rendered into Latin 443
Giffard, Mrs. Death of 448

H.

Harral's Infant Roſcius; or, an Inquiry into the Requiſites of an Actor, &c. 87
Hiſtory of Man, the, in a ſavage and civilized State 184
Hornſey's Short Engliſh Grammar 186
Horſley's Hoſea, and the Imperial Reviews 197
Hill's Theological Inſtitutes 235, 351
Horrors, the, of Seduction, &c. 300
Hayley's Triumph of Muſic 383
Hints towards forming the Character of a young Princeſs 411
Hegewiſch's hiſtory of the Emperor Charlemagne 481
Herder's Characteriſtics, by Gruber 455

I.

Jackſon's Letter to the Edinburgh Reviewers 82
Juſtice and Policy, the, of a War wish Spain demonſtrated 164
Inſtructions, Entertaining, in Familiar Dialogues 188
Jameſon's Uſe of Sacred Hiſtory, and the Monthly Review 204
Jones's confined in vain; a Farce 419

K.

King's Diſcourſe on the Inſpiration of the Strictures 302

L.

Lithological Obſervations, in a Tour to the Lakes 81
Linemanni deſcriptio Caucaſi, Gentiumque Caucaſiarum, ex Strabone, compuratis ſcriptoribus recentioribus 455
Letter on the Neceſſity of placing the literal Diſcuſſion of Political Subjects under an Imprimatur 296
—— from a Gentleman at Berlin to his Friend, on the ſeizure of Sir G. Rumbold 299

M.

Marmontel's poſthumous Works 465
Marſhes' Juvenal 23
Martin's Sermons on important Subjects 33, 152
Monthly Review, the, and Sharp on the Greek Article (*concluded*) 100
——— on the Indecency of the 102
Murray's Sequel to the Engliſh Reader 185
Mavor's Father's Gift to his Children, &c. 188
Mavor's Oration commemorate of the late Major Hamilton 191
Matthew's Recorder and Monthly Review 204
Macleod's Review of the Papers, on the War with Spain 299

N.

Necker's Manuſcripts publiſhed by his Daughter 468
Newenham's Enquiry into the Population of Ireland 147

O.

Obſervations on the Weſt India Dock Salaries 307

P.

Patterſon's Obſervations on the Climate of Ireland 55
Plunder and Partition, &c. 164
Pearſon's Three plain Reaſons againſt ſeparating from the eſtabliſhed Church 182
Pratt's Harveſt Home, &c. 275
Pearſon's Three Reaſons for Infant Baptiſm 305
Poole's Narrative on irregular Tranſactions 307
Picton's, Colonel, Letter to Lord Hobart 307
Prevoſt and Blagdon's Spectator in Miniature 308
Pott's Conditions of the Chriſtian Covenant 337

R.

Ree's Cyclopædia (*continued*) 44
Remarks on a Charge delivered by the Biſhop of Lincoln 112
Roſcius in London. Biographical Memoirs of Wm. Henry Weſt Betty, from the earlieſt period of Infancy 193
Remarks on a Charge delivered by the Biſhop of Lincoln 257
Remarks on a Pamphlet, entitled Obſervations on the Conciſe Statement of Facts, &c. 294
Review, an Analytical, of various Libels publiſhed by Cotin 296
Ryand's Sermon to Farmers 305
Report, ſecond, of the Committee of the Patriotic Fund 306
Reply to Gardiner's Anſwer to a Narrative 307

S.

Sales's Philoſophy of Nature 457
Strictures on Plowden's State of Ireland 9
Storch's Ruſſia under Alexander the Firſt 459
Skinner's Sermons 172
Supplement to an Examination of the Strictures of the Critical Reviewers on the Tranſlation of Juvenal 95
Symons's Influence of Chriſtianity on the Military and Moral Character of a Soldier, a Sermon 306

T.

Thomſon's Remarks on the Edinburgh Reviews 88
Thoughts on the Education of thoſe who imitate the Great 141
Temple's, Miſs, Poems 169
Thirlwall's Engliſh Diateſſaron 182
Thoughts on Coalitions 295
Thomas's Caſe of Hezekiah, a Sermon 303

V.

Village Alehouſe, the, &c. 197

W.

Weller's, Miſs, Poems; and the Monthly Mirror 103
Wilkes's, J. Letters to his Daughter 244
Woodward's Bettyad, a Poem 302
Watten's Addreſs to his Pariſhioners, on the Cow Pox 304
Whateley's improved Method of treating Strictures in the Urethra 417
Wonderful, the, theatrical Progreſs of W. H. Weſt Betty 193

Y.

Younge's Manual of Devotion for the Priſoners of the Goal of Exeter 181

Titles of the Eſſays, Letters, Poetry, *&c. in the Miſcellaneous Part of of this Volume.*

N. B. *For remarkable Paſſages ſee the General Index.*

Lines addreſſed to Lord Nelſon 111
Literary Intelligence 112
Letter on the Roman Catholic Petition 424
——— Emancipation 443
Methodiſm and the Evangelical Magazine 436
Norwich, Iris, the 809
New Year's Offering 110
Nation, the truly Great 447
Oxford Stage Coachman 223
Polwhele's Defence againſt the Attacks of Mr. Overton and his Friends 438
Swan, the Solitary, to its abſent Owners 447
The Riſe, Progreſs, and Nature of Popery, by Jacob Mentor, Eſq. 503
Baniſter's Eſſay to the Tragedies of Euripides 510
Grievances which loudly call for Redreſs 514
Tranſlations from Les Nouvelles a la Main 518
The Liberty of the Preſs 519
Legion of Honour 522
Smith's Twenty-ſix Queries relative to Public Worſhip 524
Sapphia's Lamentation of a Jacobin on the demolition of a roaſted Gooſe 528
Literary Intelligence ibid.
To our Readers ibid.